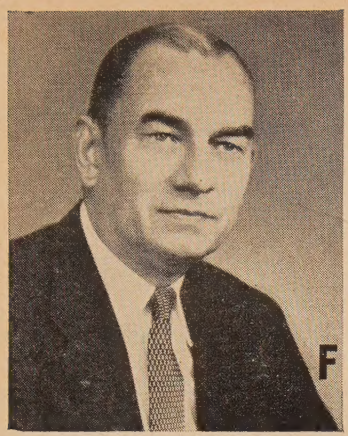
UNITED CHURCH HERALD

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

VOL. 3, NO. 9 APRIL 28, 1960

Page 4 Impressions of a visit to our 50th state
TRUMAN B. DOUGLASS



FROM THE CO-PRESIDENTS' VIEWPOINT

THROUGH almost forty years since graduation from college I have come to look upon two things—a modest knowledge of history and familiarity with the Bible—as anchors in time of storm.

The recent agitation over the Air Force manual purveying the old fallacious charge of Communist infiltration of the Protestant churches involved experiences for both Dr. Fred Hoskins and myself that were not all of the pleasant variety. We both had reason to recall the story of a person of peculiar piety who wrote a critical letter in which he called another what a recent President of the United States was reported to have called a certain columnist, and then the pious soul closed his letter with the phrase "Yours in the love of Jesus!"

During those days of the controversy I was grateful once again for the steadying influence of both history and the Scriptures. I was in an unusual position when the controversy was at its height. That "apostle of discord"—the Rev. Carl J. McIntire—had taken me apart in a radio broadcast in which he carefully avoided calling me a Communist but labored the story of my having visited Hungary in 1955 so as to imply that I was at least tinted with red, not knowing or having taken the trouble to inquire of me (although we live only fifteen miles apart) that I made that trip with the full knowledge and approval of the two United States agencies most appropriately aware of my going.

Fulton Lewis Jr., radio commentator from whom we can never expect one friendly word about the National Council of Churches, had seized upon the Air Force manual controversy to revive his earlier fulminations against the 1958 Cleveland Conference on World Order with its recommendation that our Government reconsider its policy on admission of Communist China to the United Nations. Again Mr. Lewis blasted the National Council for the conference's findings, for which the council had no more responsibility than I had.

On this issue, too, my own position was not the usual one. I have been on record since at least early in 1954 as being opposed to the admission of Communist China to the United Nations. I have not changed my position. But I have every respect for my fellow Christians who think otherwise and know that their thought derives from Christian concerns and considerations. I have defended the right and responsibility of every thoughtful body of Christians to speak on such issues. And I have resented the pro-Communist tag that Messrs. Lewis, McIntire and others have hung on the Cleveland Conference and the National Council of Churches on the basis of this and other matters to which they object.

All this was in the background of my mind as I perused the pages of the *Philadelphia Bulletin* for March 27, and came across two items of interest.

One was a feature article entitled "A platform for both parties." In it Will Durant, philosopher turned historian, and now at age 74 working on the seventh and final volume of his *Story of Civilization*, set forth his views. His "platform for both parties" covers the usual political platform's areas of concern. On China he wrote: "Since no disarmament is possible until some agreement has been reached with Communist China . . . we believe that . . . Communist China, as well as Nationalist China, should be represented in the United Nations."

The other was a review of a new book, *To Moscow—and Beyond*, by Harrison E. Salisbury. He was the *New York Times* correspondent in Moscow except for the years 1955-59 during which the Russian Government had banned him, his recent readmission being attributed to the influence of Deputy Premier Anastas Mikoyan. The reviewer said: "In Salisbury's opinion an accommodation can be reached between the United States and Russia; indeed, because of the rise of Red China, such an accommodation is becoming a matter of reciprocal self-interest."

Reading these two, I found myself asking: Is history going to repeat itself? In the Thirties and until the end of World War II we were led to love the Chinese, hate the Japanese, hate the Germans and at least accept the Russians. Now, after scarcely fifteen years, each of those positions is completely reversed. Which nations will we be loving and which will we be hating twenty years from now?

And once again I felt a sense of gratitude for the steadying perspective of history and the Word of God and "the long view of things" that derives from both.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

VOL. 3, NO. 9 APRIL 28, 1960

COVER STORY: The model of the Brig *Thaddeus*, which carried the first missionaries to Hawaii (Sandwich Islands) in 1819-1820, is being inspected by Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions, Dr. Nelson C. Dreier, general secretary of the Hawaiian Evangelical Association of CC churches, and Dr. Ralph F. G. Calder of the International Congregational Council in London.

Each had a part in the recent dedication of the new Mission Memorial Headquarters of the Hawaiian Evangelical Association in Honolulu, illustrated in the lower right-hand corner of the cover. Turn to page 4 for a short report by Dr. Douglass. Photo by Camera Hawaii.

CO-EDITORS

Theodore C. Braun — 1720 Chouteau Ave., St. Louis
Andrew Vance McCracken — 297 Park Avenue South, New York

ASSISTANT EDITORS

Frances S. Smith
Elmer F. Ansley

EDITORIAL ASSISTANT

Emily R. Johnson

PROMOTION, ADVERTISING, CIRCULATION

Elmer F. Ansley
Mildred Chace
Pearl S. Hemingway
Mareta F. Kahlenberg

FROM THE CO-PRESIDENTS' VIEWPOINT ..... *JAMES E. WAGNER* 2
IMPRESSIONS OF A VISIT TO OUR 50TH STATE ..... *TRUMAN B. DOUGLASS* 4
CONGREGATIONALIST WINS OSCAR 6
EDITORIALS 7
JANE ADDAMS ..... *JOSEPH C. CLEVELAND* 8
POLITICAL REALISM AND THE RISKS OF FAITH ..... *WILLIAM ROBERT MILLER* 10
MISSION TO BILOXI'S BACK BAY ..... *RICHARD P. ELLERBRAKE* 12
THE ROLE OF THE CAMPUS MINISTER ..... *WALTER H. ROWLEY* 14
CHRISTIAN PREACHING FROM UNEXPECTED PULPITS ..... *ROBERT NEWMAN* 16
POSSIBILITIES OF RENEWAL IN THE RURAL CHURCH ..... *KEENE R. LEBOLD* 18
TOWN AND COUNTRY FILM ON TV ..... *EVERETT C. PARKER* 20
WE DISCOVERED VITALITY IN OUR PUERTO RICAN CHURCHES ..... *THOMAS G. NORTHCOTT* 22
WOMEN'S GUILD STRESSES SUCCESSFUL COMMUNICATION ..... *MARY P. HARRINGTON* 23
NEWS WITHIN THE UNITED CHURCH OF CHRIST 24
NEWS OF THE WORLD-WIDE CHURCH 28
ACCENT ON NEIGHBORLINESS ..... *EUPHEMIA & MARION YOUNG* 30
BOOKS 31
ART AND LOVE ..... *MARY JEAN IRION* 32
LETTERS 32
OBITUARIES 33
THE RECORD 38

JOINT PUBLICATION COMMITTEE

Erwin R. Koch and James W. Lenhart, co-chairmen, Carl J. Bender, Alford Carleton, John Wendell Cooper, Donald C. Dearborn, Truman B. Douglass, Mareta F. Kahlenberg, Fred Kaiser, Robert C. Kienle, Cyril Nutley, Howard E. Spragg, John E. Wallace, Norman C. Zulauf.

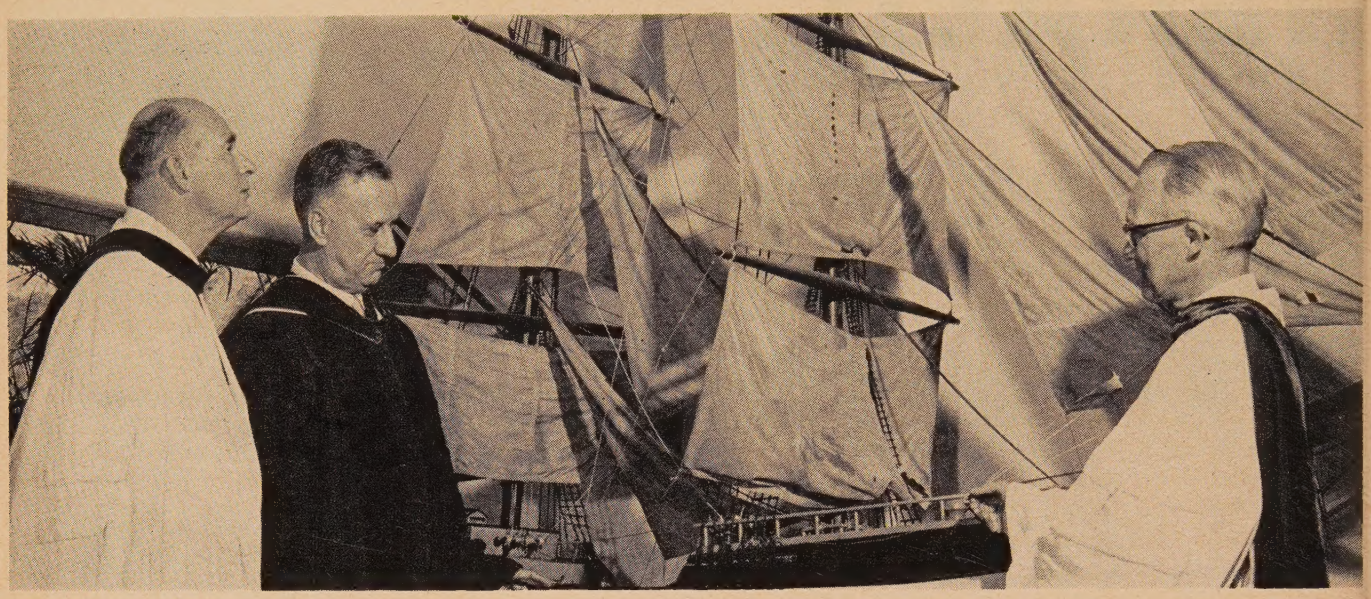
EDITORIAL CONSULTANTS

J. Martin Bailey, Robbins W. Barstow, Ben Bradford, Eugene M. Bushong, Lucy M. Eldredge, Richard M. Fagley, J. Kenneth Kohler, Henry S. Leiper, Mary Ely Lyman, John W. Mueller, Everett C. Parker, Margot Sherman Peet, Robert W. Spike, John Stewart, Betty Thompson, Carl Hermann Voss, Loren Walters.

Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15c. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 297 Park Avenue South, New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

IMPRESSIONS OF A VISIT TO OUR 50th STATE...



... and how the mainland looked from Hawaii

TRUMAN B. DOUGLASS

I HAVE just returned from a three-week trip to Hawaii where I represented the CC Board of Home Missions. I want to report some of my experiences and impressions in the course of this journey.

Cosmopolitan Population

My principal assignment was to give three lectures at each of five schools for ministers on the five principal islands. The ministers were an alert and diversified company—Japanese, Chinese, Filipino, Hawaiian and *Haole* (Caucasian), representative of the cosmopolitan character of the population.

I preached at places as varied as the great Central Union Church in Honolulu and the small church in Kalaupapa on Molokai, the leper colony (technically, the Hansen's disease colony). Incidentally, I worried more about my sermon to the patients at Kalaupapa than I have ever worried about preaching at Riverside Church in New York City. How does one bring the good news of the gospel to people in such a lamentable situation?

The climax of the visit was the dedication of the Mission Memorial Building in Honolulu *(see* United Church Herald, *March 17)*. This is the beautiful new headquarters of the Hawaiian Evangelical Association (the equivalent of a CC state conference) on a magnificent site overlooking the city.

It was, I think, symbolic of the unity of the Christian mission that an executive officer of the Board of Home Missions should have been invited to dedicate a building memorializing the missionaries of the American Board who first took the gospel to the islands.

It was a weird and shocking experience for a visitor to Hawaii to read the newspaper accounts of interracial disturbances in Nashville, Atlanta, Montgomery and other southern cities and to follow the beginnings of the acrimonious debate on civil-rights legislation in Congress. To read these reports at the same time that I was observing the extraordinary intercultural amity and mutual acceptance characteristic of the people of Hawaii gave me a sense of the unreality of life in certain sections of the mainland—both North and South—and of wonderment as to when we will begin to move into the twentieth century as far as race relations are concerned.

Intercultural Fellowship

It also gave one a feeling of gratitude that the face we turn to the Orient through our fiftieth state corrects at least partially the repellent image of America created by our racial bigots in the eyes of the rising peoples of the East.

A visitor to Hawaii also feels pity for the spiritual impoverishment incurred by those Americans whose prejudices deny them the excitement of person-to-person encounters with representatives of other national and cultural communities. I repeatedly addressed audiences and sat down to meals with church groups composed of people of Japanese, Chinese, Negro, Polynesian, Filipino,

---

Dr. Douglass is executive vice president of the CC Board of Home Missions. Photos by Camera Hawaii, Honolulu, and Jack Clayton, Wailuku, Maui, Hawaii. See page 3 for the story of the illustration at the top of this page.

Hawaiian and Caucasian ancestry. Best of all, this kind of intercultural fellowship is carried on without any sense of strain or extraordinary achievement. It is simply accepted as normal.

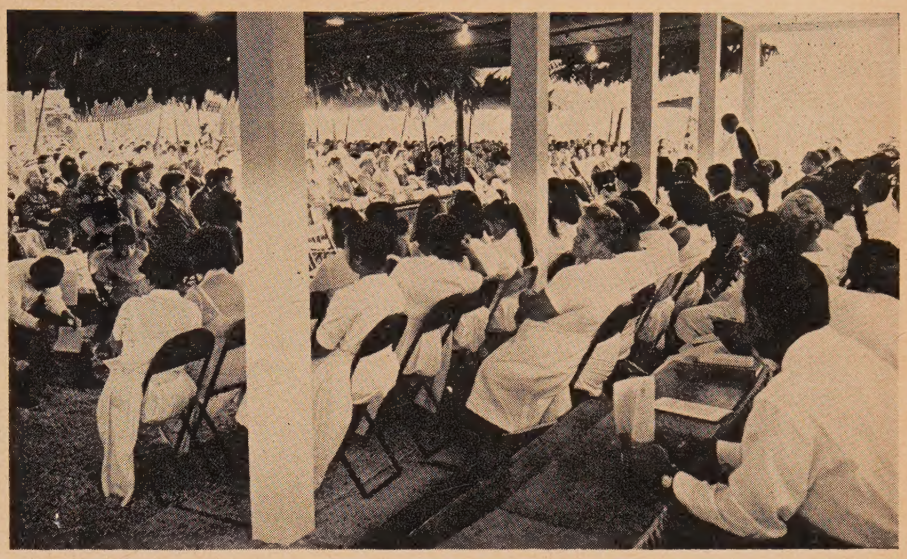
I spent three days at Maunaolu Junior College on the island of Maui, which the Board of Home Missions helps to support. As I watched young people of many races studying, playing and living together, and heard their magnificent choir, I was impressed again that education in such a setting was authentic "preparation for life" in our "One World," and that students there were gaining an intellectual and spiritual fitness for citizenship in that world, which is not obtainable in many institutions that pride themselves on superior academic standards.

Even that prize bugaboo of the racial bigots—intermarriage—has been demolished by the Hawaiians in the sane, sensible manner in which they have handled all their interracial relationships. It is generally conceded in the islands that marriage is a personal affair. People marry whom they please on the basis of their personal preferences. It is not surprising that in this place where people rather than races are so greatly respected there is a great deal of intermarriage between those of different ancestries.

Beautiful Children

A walk along the streets of any Hawaiian city should be enough to demonstrate how groundless is the fear of intermarriage. The healthiest, most alert, most beautiful children and youths I have seen anywhere in the world are products of the multicultural ancestry that is commonplace in Hawaii. These youngsters are living proof of the Christian belief in the dignity and sanctity of the individual.

In the world-wide warfare of ideas, in which mutual acceptance and respect for persons of diverse backgrounds is the acid test of the authenticity of our democratic principles, it seems likely that the recognition of Hawaii as the fiftieth state will prove to be one of our greatest national assets. Certainly the free mingling of people there and the warmth of fellowship among them, which one sees in the Protestant churches of the islands, are a rebuke to the exclusiveness and timidity of many of our mainland congregations.



Dr. Truman B. Douglass (far right) addresses 3,000 people gathered for dedication of Mission Memorial Building. In foreground: the Kawaiahao Church choir.

The interracial character of many Hawaiian CC churches is evident from this picture taken of children leaving one of our church schools on the island of Maui.

Charlton Heston proudly displays Oscar awarded to him by the Motion Picture Academy.

Congregationalist Wins Oscar for Role in Film "Ben-Hur"

WHILE millions of viewers watched on their TV sets, the movie industry opened its most important ballot box on the night of April 4 and revealed that it had voted Charlton Heston, a Congregationalist and star of the film "Ben-Hur," an Oscar for the finest acting performance of the past year.

Without making any value judgment on the film "Ben-Hur" (this will be done by Robert W. Spike in a forthcoming issue of the *Herald*), we congratulate this rugged but sensitive young man and his talented wife, Lydia Clarke, an actress in her own right and another Congregationalist, dating back to childhood days in Grace Church, Two Rivers, Wis.

The Hestons are known as committed Christians. "As I have come to know the Hestons," declared a member of the ministerial staff of First Congregational Church in Los Angeles who christened their son Fraser Clarke Heston, "I have been impressed by their inner serenity and calm assurance in the face of the constant demands inevitable in their theatrical careers. They affirm God's presence in their lives with realistic intelligence and commitment."

Charlton Heston was born in Evanston, Ill., and received most of his training in dramatic art at Northwestern University's School of Speech, where he met his future wife, Lydia Clarke, who was studying for a stage career. The daughter of Mr. and Mrs. L. B. Clarke, long members of Grace Congregational Church in Two Rivers, Wis., Lydia was enrolled in the church school at the age of 2 and grew up to teach a class and sing in the church choir. She looks back gratefully upon her training in Grace Church, during the long ministry of the Rev. T. A. Hawkes, as having given her a vital faith. Incidentally, Lydia had not been scheduled to be in Hollywood on the evening of the award. She was in Tokyo for the Japanese premiere of "Ben-Hur" when she received a cable that her mother had suffered a mild heart attack.

Charlton Heston and his wife, Lydia Clarke, happily celebrate the winning of Hollywood's most coveted acting award.

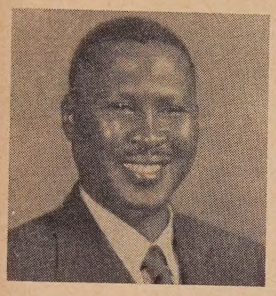
A thoughtful young woman of radiant beauty, Mrs. Heston has proudly inscribed in Fraser's baby book the names of the eleven generations of Congregationalists that precede him on the family tree. Her flashing brown eyes assume a seriousness as she says: "We hope that as the twelfth generation of American Congregationalists, he will find their principles not just of historical interest but living guides for life today."

Charlton and Lydia Heston have appeared together in many stock company productions since their marriage in 1944 and both got their start on Broadway. Besides uncounted television performances, Charlton has made more than a score of feature motion pictures.

Charlton, speaking recently of his own religious experience, said with conviction and humility: "God is not dependent upon man's approval for his existence. But man's dependence upon God, of course, is quite another matter. . . ."

Photos by Wide World, New York City. The *Herald* is indebted to Mrs. L. Wendell Fifield of Los Angeles, Calif., for the substance of this article.

Revolution of Expectations



PEOPLE—millions strong—are crying out from widely separated areas of the earth for freedom from injustice and terrorism, for deliverance from intimidation and cruelty. They will not be stilled. These people are demanding their fundamental rights to full participation in the government of their countries, to liberty and the security of person, to freedom of movement and residence. Such demands, animated by the most powerful emotions of which human nature is capable, run today like a desperate fever from Johannesburg in South Africa to Birmingham in Alabama.

The South African racial crisis—headlined in the news for several weeks—is the culmination of a tension that has been building up steadily as the South African Government imposed increasingly stern measures to maintain apartheid on an increasingly resentful nonwhite population. The civilized world has read with horror of the inexcusable assaults and cruel violence perpetrated by the South African Government's police and commando units. This co-editor was particularly shocked to read that his esteemed friend, Albert J. Luthuli (*see photo*), president of the African National Congress and an outstanding Congregational Christian layman, was struck down in the macabre occurrence at Pretoria by one of Prime Minister Verwoerd's armed police. Such violence is evil but the Prime Minister's policies are being continued, despite world protest and the attempt on his life.

Here in the United States, meanwhile, the revolution of rising democratic expectations continues, although some members of Congress do not appear to have awakened to the fact. The front page of any newspaper on any morning reminds us of the indignities and injustices to which Negro Americans are being subjected by hatred-warped and short-sighted groups and individuals in flagrant violation of repeated court rulings and of our professed tradition of civil liberties and equal opportunities.

We citizens of the United States and members of the church of Christ can no longer be content with mumbled pieties about the eventual triumph of justice. We must work with diligence to build a multi-racial society based on equality and justice, until all mankind is truly one!

Wearied with Contrarieties

WE have detected lately among some of our most sensitive friends an understandable mood of futility, a feeling of frustration. Our time is full of trouble. The prospects of peace and a truly Christian world do seem dim!

In this connection, we recall that at the peak of the French Revolution, the English poet Wordsworth was lifted to the heights of idealistic optimism by the thought that at last liberty, fraternity and equality were to prevail in France. But when he saw the violence and chaos that immediately followed the revolution, Wordsworth fell into black despondency: "I have lost all feeling of conviction and, in fine, wearied out with contrarieties, have yielded up all moral questions in despair." In other words, one just can't win.

But as we now can see, the romantic poet's sense of life's "futility" was the result of a too-short and emotional view of history and of a failure to appreciate fully the amazing possibilities the future may hold. Although our times are full of trouble and the immediate prospects of peace and brotherhood appear bleak, we must loyally keep the faith—working and striving for liberty, fraternity and equality, and looking forward with unflagging confidence to a time when the travail of the present is consummated. If we but do our part, God will provide the increase and fulfillment far beyond all human plans and expectations. This is our faith.

Christian College Week

ON many elm-shaded campuses, within the confines of many ivied walls, there is present today a tradition that endures by the grace of a living spirit. Three hundred and more years ago a parcel of English settlers came to make a new life on this continent. "Laws, freedom, truth and faith in God" were the pattern and norm of their lives. The names of their church-founded schools and colleges are resonant with meaning for all time. Today—with a host of other institutions stretching not only from the Atlantic to the Pacific, but on around the world—they carry on the same tradition. They are dedicated to the training of young men and women intellectually competent and spiritually sensitive. (Photo shows Fackenthal Library of Franklin and Marshall College (E and R), Lancaster, Pa.)

One of the more serious embarrassments by which our church-related colleges are confronted at this time, however, is the lack of a clearer understanding among church members of their colleges' true nature and purpose. In brief what are some of their distinctive characteristics? (1) Our church-related schools and colleges are committed above all other values to the nurture and growth of intellectual proficiency and Christian personalities, irrespective of race or color; (2) They are organized to offer an intensively personalized education to those who matriculate; (3) Their professors and instructors are selected not only for scholarship and teaching skill but also because they are known to believe in the principles of the church-college relationship; (4) Finally the student life in our church-related schools and colleges is carried on in an essentially Christian atmosphere. Let us observe National Christian College Week by fervent prayer and solid support. Let us put our full influence behind our schools and colleges, which are working for the development of young men and women who are intellectually competent and spiritually gifted and emotionally mature. avm

1860 1960

In this 100th Anniversary year pay tribute to a distinguished champion

A PERCEPTIVE observer of the American social scene has written that "the most continuous American revolutionary is the American woman." She initiated, for example, the suffrage revolution, which upset the established order and won for women the right to vote and hold office, despite bitter opposition.

Most of the revolutionary achievements in the American reform movements — settlement houses, social service agencies, prison reform, child labor laws, slum clearance and housing — owe their origin and development to the imagination, concern and compassion of intelligent and sensitive women.

Indeed, it is recognized in most informed circles today that women have always provided and are still providing the germinal and essentially creative elements that are summed up in the best sense of the word "civilization."

Few women in American history have better exemplified this role than Jane Addams, distinguished social worker and joint winner of the 1931 Nobel Peace Prize. Friend of and co-worker with such well-known Congregational exponents of the social gospel as Graham Taylor, Lyman Abbott and Washington Gladden, Jane was born one hundred years ago in Cedarville, Ill. At Rockford College, her proud alma mater and a Congregationally founded school, representatives of the college, of Hull House in Chicago (which she founded) and of several Government agencies will gather on April 29-30 to pay tribute to this remarkable woman, called "America's most useful citizen" by President Theodore Roosevelt.

JOSEPH C. CLEVELAND

Dr. Cleveland is minister of Second Congregational Church in Rockford, Ill., where the inauguration of Rockford College's new president, John A. Howard, will be held in conjunction with the Jane Addams Centennial. Photos in this article by courtesy of Rockford College Library.

Jane was two years old when her mother died. Her father, John H. Addams, was a man of influence in his community and state — state senator, bank president, church-school teacher and well-known miller. He was known by Abraham Lincoln and other prominent persons as a responsible citizen possessing high moral integrity.

Jane adored the tall and imposing John Addams but felt small and insignificant beside him. She reasoned that a little girl with a crooked back was surely unworthy of love and she was almost ashamed to force her father to acknowledge their relationship in public. This child, who grew to become in the words of Ramsay MacDonald "the most loved woman in the world," would slip out of

church school to join her uncle in an effort to cause her father no embarrassment. A sensitive man, John Addams seemed to understand. One Sunday, on the steps of the Union Church in Cedarville, he offered his daughter his arm, proudly acknowledging her as his own in the sight of all their friends and neighbors.

Through the close relationship with her father, Jane developed the qualities that enabled her to hold fast to her ideals all her life in the face of abuse, threats and vilification. Because she followed his counsel—"mental integrity above everything else"—she could be called a rebel, an anarchist, a socialist and still continue her stubborn support of humanitarian ideals, which she shared with the great leaders of the contemporary social movement.

Jane had earlier met others at Rockford Seminary who helped to fashion and strengthen that courage and intrepidity. There was Ellen Gates Starr, who helped her establish Hull House, and Sarah F. Blaisdell, who taught Greek at the seminary. She read the Bible with Jane each Sunday from a Greek text presented by Sarah's brother who was head of the Department of Christian Ethics at Beloit College and a prominent member of First Congregational Church there.

Jane's record as a student was astounding. Among the many difficult tasks that she set herself was an oration in Greek and the most learned clergyman in Rockford, the minister of Second Congregational Church, was called upon to correct it. In an early paper, "The Subjective Necessity for Social Settlements," she drew on Christian principles again and again as the basis of her guid-

The Jane Addams medal will be awarded as part of the centennial celebration.

ing convictions and enduring ideals.

When Jane Addams graduated from Rockford, the seminary had become a college and she received a degree, enrolling immediately at the Women's Medical School in Philadelphia. Being the type of person and scholar she was, she would have made an exceedingly competent physician but she herself suddenly fell ill.

As soon as she was well enough to travel Jane left for Europe with Ellen Starr. And it was in London that she got the first compelling indication of what her life work was to be. Poor people, wearing the discarded clothing of the more fortunate, crowded the market every Saturday night to bid for the rotten, discarded vegetables that were auctioned off. Their pitiable condition made Miss Addams seek out the poor of each land she visited. It was in Spain, finally, at a bull fight that she discovered what she must do. There she saw a strong connection between the indifference of the spectators to the animals being maimed or killed and the indifference of people everywhere to their fellow men in need of help.

She wrote in retrospect: "I had confidence that although life itself might contain many difficulties, the period of mere passive receptivity had come to an end, and I had at last finished with the everlasting 'preparation for life' however ill prepared I might be."

After a period spent in London at Toynbee Hall, which a group of university students had established to counteract conditions of poverty, Jane Addams and Ellen Starr returned to the United States and the slums of Chicago. They selected a house that had once been the mansion of a Chicago pioneer, Charles J. Hull. This once-ornate home was then serving as a combined warehouse and tenement. Flanked by a roaring saloon on one side and a combined livery stable-funeral parlor on the other, it stood out among the shacks, not quite reduced to the same level but sinking rapidly. The girls rolled up their sleeves and with the help of a Miss Keyser, who joined them to "do" for them, started scrubbing their way through the abused building.

In the shadow of the commercial heart of the great city, Hull House existed in a small island of two-, three- and four-story buildings, wearing a patina of oily backwash from the proud structures across the river. This island was a crowded conglomeration of tongues and customs. The Irish, Jews, Greeks, Italians, Poles, Mexicans and Gypsies lived there.

But these facts do not convey the rich aroma of roasting coffee, or the brightness of the eyes of the Gypsy children, or the softness of the skin of the young Greek girls. Behind soiled windows the little shops, holding both junk and treasure, were crowded with black wrinkled olives in brine, sesame seed candy in chalky loaves, dried octopus and pastry sheets thin as onionskin paper, as well as ornate bridal wreaths and candles.

(Continued on page 33)

# of her birth, we

# of human rights . . .

Jane Addams

Political Realism and the Risks of

Few issues have divided official Washington and world governments more sharply than the current efforts of responsible people to ban all nuclear testing.

There is, meanwhile, a growing and articulate minority of citizens who contend that armaments will never solve world problems and that the only way to peace is through imaginative negotiation, skillful adjustments and willing interdependence. Mr. Miller presents his pacifist point of view with forcefulness and clarity.

As a program of political action based only on pragmatic considerations, pacifism is, as Reinhold Niebuhr has called it, an impossible ideal. For in the political arena we must be concerned with the "art of the possible," which is to say that compromise is required.

Political pacifists, as Prof. Niebuhr is fond of pointing out, are not in positions of political responsibility. They are not confronted with the hard choices that existing situations may force upon the actual politician.

Political Miracle

Too often, political pacifist proposals are framed in such a fashion that they take for granted a drastic revolution in the whole political structure that, while it may be wisely desired, has no actual chance of occurring. Is it not irrelevant, for instance, to insist that complete universal disarmament is the only alternative to universal annihilation? Such a view either demands a political miracle or sounds the alarm of imminent doom. If the political pacifist is right in his assessment of the situation, we are caught inexorably in an inescapable dilemma.

Political pacifism has to do with society as it is manifested in the state, which has been judiciously described as basically a coercive instrument whether operating under the restraints of democracy or in an unbridled, tyrannical form. In saying that "that government is best which governs least," Jefferson touched upon what is the essence of the state. A state is most fully the state when it wields the full panoply of coercive power, and nothing epitomizes the state more than its police, its army and its courts. To speak of a democratic state is like speaking of a humane soldier; the qualification is that which tends in the direction opposite the essential nature of the entity itself.

There is an irony in the notion of a benevolent soldier. His job is to kill the enemy. To the extent that kindness impinges upon his relations with the enemy, he is an inefficient soldier. The political pacifist recognizes this as well as the military strategist does, and he must insist that halfway measures will not do. It is not his aim to develop an inadequate and lackadaisical military force, but to abolish it altogether and substitute for it an apparatus of persuasion and reconciliation. Somehow there has to be a sudden and decisive break. But the actual fact is that such a break is not a likely prospect.

Existing Structure

The position of the political "realist" is to take a stance within the existing power structure, accepting it as an implacable fact with which one begins in order to guide this structure toward objectives that, if less than ideal, are possibilities that exist somewhere between the given actuality and the ideal goal. The "realist" is tempted to an overemphasis on given means that may prove incompatible with, and even antithetical to, the ends he wants to realize.

The political pacifist, on the other hand, by seeking to devise means that accord with the desired ends, is tempted to content himself with speculations that are divorced in fact from the actuality as it is given. His proposals lean too heavily upon an "if" that is likely to remain a rigid barrier to the fulfillment of the peace plans.

Randolph Bourne, writing during the early months of World War I, recognized the dilemma: "The penalty the realist pays for accepting war is to see disappear one by one the justifications for accepting it. He must either become a genuine *Realpolitiker* and brazen it through, or else he must feel . . . regretful that he willed the war. . . .

Antiseptic War

"Willing war means willing all the evils that are organically bound up in it. A good many people seem to believe in a peculiar kind of democratic and antiseptic war. The pacifists opposed the war because they knew this was an illusion, and because of the myriad hurts they knew war would do the promise of democracy at home."

If this was true in World War I, when "realists" found themselves inescapably drawn into endorsement of poison gas, the march of compromise toward evil in World War II was just as inexorable. The "realist" begins with the use of evil in the service of the good and ends with quantitatively and qualitatively greater evils in the service of an ever more elusive and ambiguous good.

Too often the pacifist blinds himself to his own involvement in the evils of the given situation, abjuring his responsibility and falling prey to a buttercup optimism while suffering goes on. But the "realist" is in no position to reproach his utopian brother. As Bourne has put it: "The realist thinks he can control events by linking himself to the forces that are moving. Perhaps he can. But if it is a question of controlling war, it is difficult to see how the child on the back of a mad elephant is to be any more

---

Mr. Miller, an active member of Riverside Church in New York City, served in the U. S. Army Air Force during World War II and as a result of injuries received in the line of duty spent a year in Army hospitals in the Philippines and the United States. Articles and verse by Mr. Miller have appeared in many magazines. He is a founding member of the editorial advisory board of the Riverside Church *Carillon*.

WILLIAM ROBERT MILLER

Faith

effective in stopping the beast than is the child who tries to stop him from the ground."

It should be apparent that we are not dealing in the foregoing with polar opposites. The debate between "realism" and pacifism is not a contest between good and evil, but between a putatively justifiable good and a putatively irrelevant good, which is as good as it is capable of being.

Spiritual Integrity

Neither is a pure good; the "realist" sees fit to eschew good means and the pacifist insists upon good means that he is unable to actualize. In their impotence they have much in common, as Bourne's metaphor suggests. In a sense, the "realist" is an unhappy example of what a pacifist may become by making one concession after another to the expediency of the actual.

"As long as one has to earn one's living or buy tax-ridden goods," Bourne observed, "one is making one's contribution to war in a thousand indirect ways. The war . . . cannot fairly demand also the sacrifice of one's spiritual integrity." Here is the crux of the matter. Whatever may be said of the pacifist's involvement and inescapable responsibility, he does not consciously will evil, as the "realist" does, even if for the most laudable reasons.

Both the "realist" and the pacifist bear the burden of responsibility for their sin, their willful selfishness, their indifference to suffering that they could alleviate but did not. But if the pacifist is to blame for standing outside the political arena and offering crackpot schemes of "iffy" salvation, the "realist" is guilty of peddling poison labeled as nothing more than bad-tasting medicine.

If we expand the arena of politics beyond the central question of war and peace, we shall see that the price of "realism" is the sacrifice of vitally needed support for political measures that contribute toward the building of peace at the roots and wellsprings of society. Of necessity, "realism" must, in coming to terms with the state, so compromise with the *status quo* that it relinquishes much of the good that it wishes ultimately to conserve, thus permitting the inertia of evil in the state to create still more problems. The radical "realist" eventually pales into a liberal huckster of palliatives and even a conservative. This is not merely because compromise is habit forming, but because in the exigencies of the situation everything must sooner or later become dispensable except what contributes to the defense of the state.

Procrustean Bed

Revolution is incompatible with national defense, and whatever reforms may be possible must be devised in such a way as not to upset the *status quo* any further than the latter consents to be upset. To create internal dissension is to risk that very security for the sake of which the "realist" has adulterated the good in the first place. Conservatism is a procrustean bed into which the "realist" is pressed by the burden of responsibility that he bears.

The pacifist may also be tempted toward conservatism; in his desire for peace he may frantically offer every element of social justice upon the sacrificial altar of a peace that is the absence of military conflict and nothing more. But he does not have to do this.

He is free to choose. He has the option of exercising sufficient intelligence to ascertain those social ills that make for war and to root them out. A greater consistency of conduct and advocacy is open to him than is open to the "realist," who must always pause to consider whether any peripheral good may work against the instrumental evil by which he seeks to obtain the ultimate good. Counsels of perfection that were at first inconvenient come to take on an aspect of pernicious subversion.

At this point we must recognize that the political pacifist is not acting as a political pacifist. Nor is it political pacifism that enables him, if he chooses, to accept and act upon that responsibility he shares with the "realist." It is a deeper stream than that; it is an ethical outlook flowing out from a deep religious source. It proceeds from a basic faith in an ultimate reality conceived as expressing a certain value as primary in the world of actuality.

Religious Stance

This faith may not even eventuate in political pacifism as such, with its utopian proposals. It may be that such proposals are an illusion proceeding from a distorted form of that faith, or it may be that they are a valid and necessary, even if impracticable, projection from it —the dreams that are the forerunners of tangible and realizable plans. This is not the point at issue here; in fact I have taken care to present political pacifism in its least attractive manifestations so as to avoid stimulating debate over a secondary point.

The main point is that political pacifism is not inconsistent with an existential commitment based on a religious stance that finds love as the transcendent purposive reality validating human life. "Realism" is, on the other hand, a maze of dilemmas held together with ingenious devices for evading each one at the expense of another. There is no question, necessarily, of the intent of "realism," which is good. By its own admission, however, the key symbol of its stated faith in God as love is irrelevant to human history. The faith that "realism" lives by is faith in a god, partly good and partly evil. Its decisive motive is fear. It would be claiming too much to say that actual pacifism is the true faith. It may be a counterfeit. It may

(Continued on page 34)

Mission to Biloxi'

Back Bay Mission's bus collects children and adults living at a distance who attend weekday school and Sunday worship.

RICHARD P. ELLERBRAKE

I'M SORRY, Mrs. Penny, but we can't help you. Have you tried Back Bay Mission?" The county welfare worker was interviewing a distraught mother seeking immediate relief from the hunger that was weakening her and the two disheveled little girls who clung to her skirts.

"Not yet, Ma'am, but I will. I sure will!"

Unhappy Threesome

Walking along the Back Bay in Biloxi, Miss., past the shrimp and oyster boats, the canning factories and the fishermen's bars, the unhappy threesome made their way to the neat white buildings with the sign "Evangelical and Reformed Back Bay Mission."

Little children, about the same age as her daughters, were getting off a yellow school bus in front of the mission as they walked to the entrance. A pleasant-faced woman was ushering them into the building, saying: "All right, children, one at a time, kindergarten will wait for you!"

Entering the well-worn door under the sign "office," Mrs. Penny was greeted by the secretary seated behind her desk in a room crowded with desks, office machinery, boxes, kites and miscellaneous play equipment. Some volley balls on top of a file cabinet were kept from rolling off by stacks of hymnals and other books.

"Please come in; may I help you?" asked the secretary. "I hope so, I really do. I'm Mrs. Penny and this is Janice and this is Betsy. The welfare people said you might help us. You see, it's my husband. He isn't working and I don't know what we're going to do about the rent and . . ." "You want to see Mrs. Sharp, our social worker. She's coming right away. Won't you sit down and wait for her?"

Just then the phone rang and Mrs. Penny couldn't help but hear half the conversation. "Oh, hello, Joe . . . aren't you working? . . . Tonight? Well, it's Friday, so there's junior choir, but you're too old, you know! . . . And Teen Conference and Teen Town, naturally. Come down early and you can help set up for it, O.K.? No, your loan isn't due 'til next Friday. See you tonight, Joe, so long."

"What would we do without that boy!" remarked the secretary. "He knows there's Teen Town every Friday. . . . I guess he just likes to call now and then!"

Just then a door behind her opened and the secretary said: "Here's Mrs. Sharp now. This is Mrs. Penny and her girls, Janice and Betsy. They'd like to talk to you."

In such a way many people each week find their way to Back Bay Mission. In fact, considerably more than one thousand people come to the community center and St. Paul's Church, the two branches of the mission, every week. The mission, located on the Biloxi, Miss., peninsula in an area where the tourists who frequent the "Golden Gulf Coast" seldom visit, is one of the special ministries of the Board of National Missions of the E and R Church.

Although Biloxi's population is nearly 50,000 (70,000, if one counts families stationed at the Keesler Air Force Base), the one industry is fishing. The community is composed of many ethnic groups: Slavonians from the "Point," Greeks, French, Negroes, Italians, Scotch-Irish. Keesler Air Force Base attracts a wide variety of foreign students from Europe, Asia and South America.

For more than thirty years the mission has given clothing and medical aid to people in the community in addition to providing a worship center for them.

Eager Faces

In years past, this meant essentially a mission to the fishermen and their families. Now it is a mission to a wider variety of people. Although there are Negro families in the area, local attitudes prevent their full participation in the program. Family case work services are available to them although inclusion in group programs is not. The eager and envious faces of Negro children watching our young people on summer playgrounds continually convict us.

What happened to Mrs. Penny and her girls? It's difficult to say, but one thing we know: they found an interested, concerned person ready to listen to their problems and to offer help in solving them. Perhaps she was referred to another social service agency, per-

Two Teen Town members exert admirable concentration on a checker game.

Mr. Ellerbrake is pastor of St. Paul's E and R Church, Biloxi, Miss., and director of its community center. Photos by McVadon Studios, Biloxi.

Further information may be obtained by writing to Back Bay Mission, 424 Chartres St., Biloxi, Miss.

haps a vocational rehabilitation worker was able to help her husband, or if "not working" was really another way of saying "ran out," she may have been steered to Aid to Dependent Children.

An immediate grant of food and perhaps medicine and clothing were necessary. The staff at Back Bay Mission tries to discourage extreme dependency upon public welfare funds, but when emergency situations arise the need is met.

E and R center houses various social services. Church sanctuary, in a wing to the left, has its own entrance. Bell tower honors former social worker.

Daily Snack

Perhaps Janice was interested in the weekday kindergarten and Betsy in the nursery school. Here children get a good snack daily and learn fundamentals that will aid them in later years as they work their way through Mississippi's understaffed and overcrowded public schools. If they are lucky, the head start gained in the mission school will give them enough impetus to put them among the select who actually graduate from high school! And religious training is as important as academic schooling even for 3 to 5 year olds.

Without a doubt Mrs. Penny was helped with her family budget after her husband got a job (perhaps through the help of the social worker or one of the ministers). She may have been encouraged to borrow from St. Paul Credit Union, the only Protestant church-sponsored credit union in the state, in order to pay off a loan shark whose greed was literally stealing bread from her children's mouths. The credit union's low rate of interest is a welcome relief from the usury prevalent in the sea-coast community. If Mrs. Penny's husband was a fisherman, she was encouraged to put part of the next trip's earnings (if any) into the credit union to save for a rainy day when the boats can't go out.

Nursery teacher Julie Adams holds the children spellbound during story hour.

Back Bay Mission ministers to the needs of the community and they vary as much as the ethnic backgrounds and traditions of the people themselves. One area of concern is the economic. For many, the fishing industry is at best a poor employer. Competition from imported shrimp, poor seasons, poor conservation practices, poor management and decades of exploitation by factory owners have soured the love for the sea that flows in the blood of most of these hard-working men and their wives.

For others, it is the lack of industry or of real opportunity for advancement that presents a seemingly insurmountable barrier. Without education there is little chance for these people. Yet education is seldom sought after with much zeal. In a church school with an enrollment of 400, only three girls graduated from high school last year and this year there will be none!

What becomes of the children? Many grow up too fast and become wives and mothers when other girls are still in school. Some boys take on the responsibilities of a family without any trade or real job prospects. Others simply "hang around," trying to keep out of serious trouble.

The congregation offers a challenge to all ages, including the youngest. Four choirs (junior, young people's, adult and men's) practice regularly; fellowship groups for ages 8 through 80 meet for study, recreation and companionship. A weekly worship service and a lively church school show good attendance. A large proportion of those who attend are children and teen-agers.

Teen Program

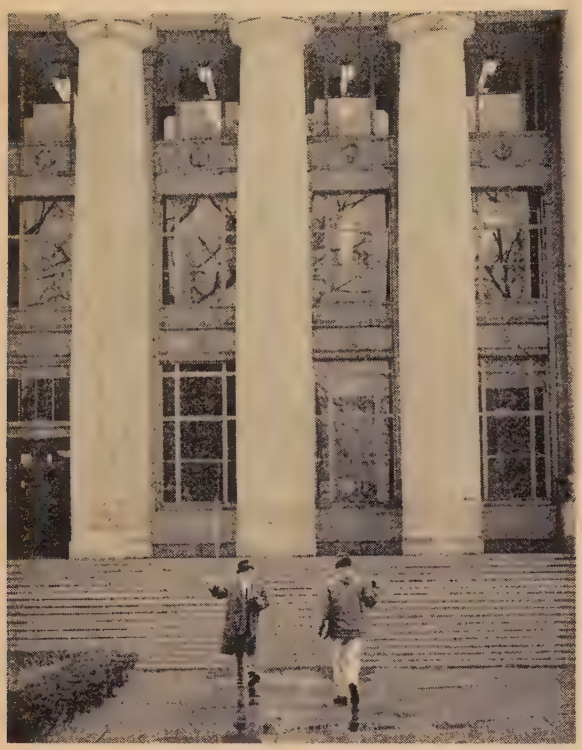
Perhaps the Pennys will be among those who find their way into the worshiping and working congregation through the community center. It happens now and then. But not so often that it gets to be a regular thing! This is mission work.

The Penny boys are among the 500 teen-agers enrolled in the Friday night Teen Town recreational program. They know the rules now and sometimes help the elected teen-age board of governors enforce them: no drinking, "sock" dancing only, "once inside, stay inside." It's a sign of growth for the Penny boys, for the adult sponsors remember only too well how hostile and rebellious they were at first. They'll be part of the summer swimming crew and if they learn well enough, they may even be able to help supervise the younger children at the river. If they don't have jobs, they may help out with summer day camp, a three-week period for 8 to 12 year olds.

Daily Vacation Bible School is no different from those in many communities. But community center-sponsored day camp relies on the help of a summer-service team of college-age young people who are especially trained to communicate the love of the gospel in ways

(Continued on page 37)

The role o
the CAMPUS
in the



The Rev. J. Edgar Edwards, campus minister at University of Michigan, greets student at Angel Hall.

The student worship committee plans chapel services held at First Congregational Church, Ann Arbor, prior to Sunday service.

Campus ministry staff: Gary Zilm, Disciples; Nancy Prime, Disciples; Barbara Austin, E & R; the Rev. J. Edgar Edwards, CC.

The campus minister confers over coffee at the Student Union with Wendy Benton, president of International Club, on program plans.

Hungry students enjoy buffet lunch served as part of the Friday Noon Discussion Club.

MINISTER UNIVERSITY COMMUNITY

WALTER H. ROWLEY JR.

It is sometimes said that the American college campus is one of the church's most strategic mission fields. Why? Because, fundamentally, our increasing number of students, faculty members and college administrators often want and always need the Christian gospel and Christian fellowship.

One of our most effective ministries to college students is that of the CC campus minister at the University of Michigan in Ann Arbor. He is the Rev. J. Edgar Edwards, who directs a program in cooperation with Bethlehem E & R Church, Memorial Christian Church and First Congregational Church.

Strengthening this and other important ministries to students on university and college campuses is one of the purposes of the current CC effort to raise a $7,500,000 Christian Higher Education Fund.

Mr. Rowley is assistant to the national director of the CC Christian Higher Education Fund. Photos by the author.

Social Action Committee considers how it can aid Negro students in the South expelled from college for participating in lunch counter "sit-ins."

International Club tea draws many nationalities. CC American Board and Home Board support work with foreign students.

Administrative Board of campus ministry includes representatives of CC, E and R, Disciples churches.

Vilma Nathaniel, visiting lecturer from Pakistan, is guest leader for the Friday Noon Discussion Club.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

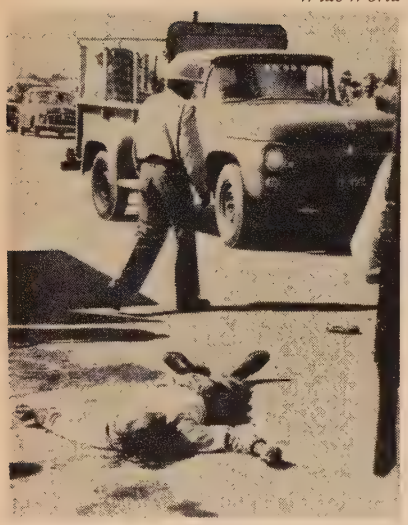
ROBERT NEWMAN

We live in a period of extravagant production of printed materials and audio-visual programing. TV, movies, books, newspapers provide a strange mixture of mediocrity and of quality material of genuine significance.

It is therefore proposed that the Herald *devote occasional space to discriminating guidance for people caught in this barrage of impressions and to expose some of the shallow thinking in respect to religion.*

Robert Newman, who has assembled the items on these pages, is consultant to the CC Board of Home Missions in the field of religion and culture.

Wide World



THE GOSPEL RED HOT

When I was in South Africa, an unknown Ulsterman approached me just prior to a big public meeting in Durban and said: "I hope you are going to give them the gospel red hot."

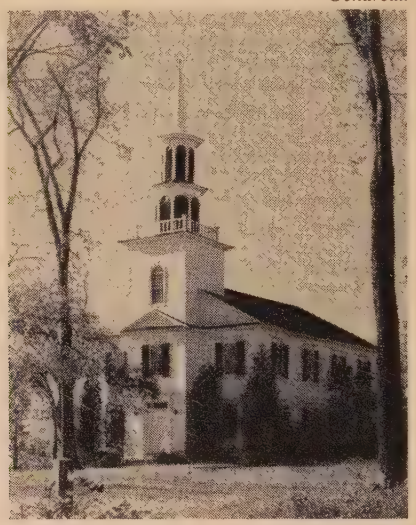
"Yes," I replied, "I am speaking of its social implications here in Durban." "Social implications?" he repeated. "What is wanted is the gospel red hot."

"But is it not of the gospel," I asked, "that by right of Christ all men have an equal dignity?" "Yes," he said, "that is of the gospel."

"Then what," I asked, "are you gospelers doing about the 10,000 Africans who have not got a decent shelter in Durban this cold night?" "Them?" replied the hot gospeler, "I wish the whole damn lot were sunk in the harbor!" Yet that man could have recited the whole Christian offer immaculately, and his own engagement to be in Christ.

George F. MacLeod, Only One Way Left

Gendreau



A FIRM FOUNDATION?

Dear Doctor:

In ..... New Hampshire, there stands a small church about which I am writing to inquire. Underneath the church, and visible through a hole in the foundation, is growing an exceedingly rare moss called the "luminous moss." There are very few places in the world where it is known to grow.

We of the New Hampshire Branch of the New England Wild Flower Preservation Society are eager to preserve this moss, and in order to do so the little church that now stands over and protects it must also be preserved. Could this little church be purchased?

Together with a group of interested New Hampshire botanists we are endeavoring to preserve unusual plants and wild areas in our state.

Cordially yours,

(The above letter was received by the New Hampshire Congregational Christian Conference and forwarded to us without comment.)

CHURCH COUNCILS: WHICH IS WHICH?

THE average reader could become confused by the controversy over an Air Force training manual that accuses some religious leaders in the United States of Communist leanings.

On one hand, he finds an organization called the National Council of Churches, which says the charge is utterly ridiculous.

On the other, he finds organizations called the American Council of Christian Churches, the International Council of Christian Churches and the Church League of America, which say the charges are true.

Since all of the names look equally impressive, the reader might easily get the idea that the organizations are substantially equivalent in size and prestige.

That is not the case.

The National Council of Churches is the largest cooperative church body in the United States. It is composed of thirty-three major Protestant and Orthodox denominations with 35,000,000 members.

Its constituent bodies include the main branches of the Methodist and Presbyterian Churches, three large Lutheran bodies, the Episcopal Church, four large Baptist denominations, the Greek Orthodox and five other Eastern Orthodox bodies, two Quaker groups, the Christian Churches, and the United Church of Christ.

The only large Protestant denominations not affiliated with the National Council are the Southern Baptist and the Missouri Synod Lutheran.

The American Council of Christian Churches and the International Council of Christian Churches are closely related organizations established under the leadership of Dr. Carl McIntire of Collingswood, N. J.

Dr. McIntire is an exponent of fundamentalist theology, based on a literal interpretation of the Bible. For more than thirty years, he has been waging a vocal battle against what he regards as "modernistic heresies" in the major Protestant churches. He was ousted from the Presbyterian Church in the United States of America in 1936 on charge of "defiance" of church discipline and disturbing the "peace of the church."

Dr. McIntire formed his own denomination, called the Bible Presbyterian Church. After World War II, he gathered a number of ardent fundamentalists together to form his two "councils" opposing National and World Councils of Churches.

The American Council lists as members fifteen Protestant denominations with a total membership of 1,500,000. Most of its member groups are small fundamentalist offshoots from the large Protestant bodies.

The Church League of America is the organization of Edgar C. Bundy of Wheaton, Ill., a former Army captain who now travels widely lecturing before church and civic clubs.

Courtesy, *The New York Times*

By permission of The New Yorker

"Good sermon, Reverend. I'm going to spread the word around my airbase that in my humble opinion you're not one of those Commies."

NATIONAL BOOK AWARD

NO BOOK in recent years has more importantly captured the American-Jewish idiom than Philip Roth's *Goodbye, Columbus* (Houghton Mifflin, $3.75).

Yet, capturing the idiom, it marks a quiet revolution against the nostalgia-genre fiction that glorifies the memories of yesteryear. Mollie Goldberg may sing through these pages, but her song is heard through suburbia. Jewish assimilation in America proceeds with less attention, the spotlight now filled with the Negro and Puerto Rican "problem."

That a sense of difference remains, despite acculturation and accommodation, is evidenced by this book, as well as the recent anti-Semitic outbursts.

Two stories in this collection stand out, "The Conversion of the Jews" and "Eli the Fanatic." Both evidence a quality of subtle fantasy not immediately apparent. In "The Conversion of the Jews" a young pre-*bar mitzvah* student at a part-time Hebrew school on New York's Lower East Side gets into constant trouble because of his religious curiosity. With a young friend, he discusses the reason he has just been sent home from Hebrew school:

". . . I asked the question about God, how if he could create the heaven and earth in six days, and make all the animals and fish and the light in six days—the light especially, that's what always gets me, that He could make the light. Making fish and animals, that's pretty good. . . ."

The subsequent development involves the rabbi, the entire neighborhood and the fire department in an effort to find an answer to the troublesome question.

Jewish attitudes and customs in suburbia are the basis for the title novelette, "Goodbye, Columbus," which is heaviest in local color but weakest in dramatic development.

The story "Epstein" won the Aga Khan prize for fiction and the book won the National Book Award.

Philip Roth, the author, is now 26, a graduate of Bucknell University and the University of Chicago, at which latter school he has been an instructor in English for the last two years.

*Possibilities of Renewal....

Participants in Pioneer Larger Parish Tour leave Fellowship Hall of Lewisville Charge (E and R), Ohio.

RENEWAL is a word that is being used more and more widely in the church today. Because spiritual renewal is a fundamental and continuous need of every person, every congregation and every church, this article seeks to explore the meaning of renewal in relation to the town and country church.

It was my privilege to be born on an Ohio farm of Christian parents who early took me to the church. Each Sunday our family worshiped together in the village church and during the week we worked together on the farm. There were the usual tensions and frictions in the life of any small community.

Early Struggles

My parents were involved in the same struggles as the others and all shared in community activities. I was not much aware nor much concerned with these early struggles. But neither was I aware of the ways in which my faith was being nurtured by my parents and by the village church.

From what some people would rightly call a sheltered life on a farm and in a small community, I entered a church-related college intent on preparing for the Christian ministry. College confronted me with a different world. The background I knew of a quiet little community with its four small churches and seemingly no serious problems began to change. I discovered that I had not understood the real difficulties that every community faces. My point of view in respect to the church was most naïve. I was forced to re-examine my own understanding of the church and of my role in it.

I soon discovered that many people who are church members and profess to be Christians do not always live according to the Christian principles they profess. Obviously the faith that had been nurtured in me by my parents and by the village church stood in need of scrutiny and renewal.

Certain experiences in seminary convinced me that pride is our most grievous stumbling block. Renewal comes only as one begins to see himself measured by the life and person of Jesus Christ. Renewal takes place only as we realize our need for it. It must come new and fresh each day as we are thrown completely on the mercy of God and he "renews our strength."

After graduating from the seminary I accepted a call to a two-point rural charge in southern Ohio where a close friend of grade-school and seminary days was pastor of three small congregations in the same area. Our concern for the needs of the total community was shared by a mature pastor and a recent seminary graduate serving the county-seat town. Another seminary graduate arrived on the scene a year later.

During the next two years we ministers, together with our laymen, were to be led in a search for solutions to the problems that faced us all and as a result, we were privileged to become involved in a small way, I believe, in the renewal of the town and country church.

The conception of the church that was held by the people in these communities and exemplified in their lives was from the first most disturbing. They were reaping the harvest sown by failure and neglect. They were the victims of communities with declining populations. They were caught, as are so many of our small communities, in the changes brought about by advances in science and technology.

True Mission

The existence of the churches as they had always known them was threatened. Unable and unwilling to cope with these changes, they lost the power to witness effectively to the community. Becoming more and more concerned for their own life, they easily lost sight of their true mission to serve others.

We found so many people seeking desperately to cling to the past. Others who had once filled the pews were no longer in the community, and the few who moved in to take their places did not have the same religious background and interests. A feeling of utter despair crept into the hearts of many. They expected only a part-time program—and got it. Some gradually grew to want only a part-time program.

Ministers and their families also felt isolated and lonely in a strange community faced with seemingly insurmountable problems. The ministers met for prayer, study, sharing and inspira-

KEENE R. LEBOLD

*This is another in a series of articles on the "Town and Country Church," the interdenominational home mission study theme for 1959-1960.

Other articles in the series have been prepared by Senator William Proxmire, Rockwell Smith, Alfred C. Bartholomew, Victor Obenhaus. The concluding article will be written by Shirley E. Greene and will appear in the May 12 issue of the *Herald*.

Mr. Lebold is director of the project on Renewal of the Church in Town and Country at Merom Institute, Merom, Ind. He holds ministerial standing in the E and R and the CC churches. Photos by courtesy of the author.

A meeting of Pioneer Parish Council representing seventeen congregations in Lewisville Charge.

. . . . in the Rural Church

tion. What could be done? With the help of denominational, community, synod and local leaders, guided by the Holy Spirit, a larger parish was gradually created to bring the separate churches into a cooperative program of witness and service. A larger parish council was formed, consisting of the pastor, a layman, a laywoman and a youth representative of each charge. Meeting bimonthly, this council sought ways of doing together those things that the separate churches had not been able to do by themselves.

Positive Achievements

Parish-wide programs of Christian education, youth work and women's work, annual all-parish rallies, a united monthly publication, participation in the rural development program of the county have been among the many positive achievements of this larger parish.

Congregations once isolated from each other discovered a common concern for the needs of the total community and even began to accept responsibility for the needs of people outside their own community. Some served as leaders in camps and conferences and some served on synodical committees. Their young people volunteered for work camps, youth caravans and other similar projects. Leaders attended national meetings and brought new ideas back to their churches.

In this larger parish program renewal was certainly beginning to take place, although the word itself was not used and the experience was only dimly sensed. A continuing problem was the fact that only a relatively small portion of the members of each participating congregation was being involved in the planning and carrying forward of the larger parish program.

Despite my appreciation of the stimulation coming from the larger parish relationship, I felt a need to dig more deeply into those resources of the Christian faith that lie below the level of parish structure, organizational reform and program activity. In this search my wife and I invited members of the congregation to our home one Sunday evening to discuss our mutual concerns for the church. Five couples accepted our invitation and before the evening ended the group decided to meet regularly to reexamine our faith and to search together for God's will for our lives. We committed ourselves to this new venture. We could not know what joys lay ahead!

Paul's *Letter to the Ephesians* was chosen as our guide. During the following nine months of probing and being probed, we found ourselves being led into a genuine experience of renewal in spirit and in truth. It was an exciting and thrilling venture! The group began to ask what Jesus Christ really demands of us. As we shared our concerns with one another we began to see ourselves as we really are—unlovable, yet loved by God; not deserving forgiveness, yet forgiven; not meriting salvation, yet being saved!

Desiring to share what God has done for all men and for them in particular, the members of the group were led to ask what talents they had that could be used in his service. For the first time in their lives they realized that God had given them something to share and they wanted to share it.

Changes came gradually, of course. Not one in the group would say that he is even beginning fully to understand or do what God would have him do. But all are growing—growing in their understanding and growing in practice. And they recognize their oneness in Christ in spite of many differences. For my part, this actual parish experience of renewal has been accompanied by a growing appreciation of the pervasiveness of the renewal theme throughout our whole Christian tradition.

Biblical Concept

Renewal is a biblical concept that is basic to our understanding of what God is saying to us through his word. Many familiar passages of Scripture express the idea of renewal. The Psalmist writes: "Create in me a clean heart, O God, and put a new and right spirit within me *(Psalm* 51:10).

Saul of Tarsus struggled with his own faith—a deep personal struggle that finally gave birth to a new life and a new purpose. After his dramatic conversion St. Paul wrote to the Corinthians that "our inner nature is being renewed every day *(II Corinthians* 4:16).

Although we do not find the word renewal in the Gospels, the basic idea of renewal can be traced throughout Jesus' teachings. Whenever he spoke of the need for repentance he implied renewal. He spoke of change and the need to make a new beginning. He emphasized the need to cleanse the inside of the cup as well as the outside. "See yourself as you really are!" he is saying. "Be renewed, be transformed, begin

(Continued on page 36)

TOWN and COUNTRY film on TV

Family farmer in "Shadow on the Land" tells his son their farm has been sold.

SHADOW on the Land" is going on television! This provocative film is being used in churches all over the country to spark discussions of the "farm problem" and the church's relation to town and country life. Soon it will be seen on one hundred or more television stations.

Stations may have "Shadow on the Land" free of charge by asking for it. It is not available for commercial sponsorship but may be presented on the air by a council of churches or a local church. The film is 28½ minutes long and can be scheduled in 30-minute time segments.

If you want "Shadow on the Land" shown on your local television outlet, here is what you may do:

1. Ask your local TV station's program director to arrange for telecast time. He is looking for good material.

2. When the station has assigned time, write to Association Films, Inc., 347 Madison Avenue, New York 16, N. Y., and ask them to mail a print to your local station. The print is free in exchange for free time on the air—but will be shipped only to the station.

3. Once the program is scheduled, publicize it—through newspaper announcements, church bulletins, posters in schools and libraries. Telephone your friends, giving them station and hour.

4. Arrange for church groups to watch the telecast together so that they may discuss the issues raised in the film. This is a vital subject.

"Shadow on the Land" is not just a film about farming. It deals dramatically but realistically with one of the most acute social problems farmers and rural communities face today: Can the family farm survive in the face of the pressures of technological change, government purchase and surplus control programs?

The film also asks some other important questions: Are human values at stake in American farm life? Does community count in town and country? In the face of financial and personal uncertainties, should a farmer seek to achieve financial security by selling out to absentee corporate ownership or should he put his responsibilities as a member of the community first? How much relevance does the Christian faith have to vocational decisions?

These and other questions are discussed in study guides, which may be obtained from the Bureau of Audio Visuals of the United Church of Christ. A study packet is also available for $1.00 from the Department of Church and Economic Life, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

"Shadow on the Land" is a joint venture of the Town and Country departments of the CC Board of Home Missions and the E and R Board of National Missions. It was filmed in color on location in Bureau and Putnam Counties in north central Illinois,

Young people of two competing families chat after church. They hope to bring about reconciliation of their parents.

Melvin Lawrence (center), the farm management consultant, brings his knowledge to bear on problem.

in and around the farming communities of Princeton (population 5,765), LaMoille (population 505) and Granville (population 978). Major settings are two farms, a county courthouse and a Congregational Christian church.

The picture tells the story of two farmers, one about to lose his farm and the other about to rent his farm to a corporation. The principal character in the film is a farm-management consultant who is also an active Christian layman. He has a deep conviction that family farming is good for people, for families, for communities, for America. As a trained farm economist he has technical resources to back his conviction. These three men wrestle with all the ethical problems and decisions a farmer has to make today.

"Shadow on the Land" had its premiere at the recent Town and Country Convocation of the United Church of Christ, where both ministers and laymen gave it an enthusiastic reception. Since then it has been used in scores of churches throughout the country as a basis for studying the current home mission theme "The church's mission in town and country."

There has been one major criticism of "Shadow on the Land": it fails to point out any simple solution to the farm problem or to the relationship of the church to rural life. Its sponsors accept this criticism as a compliment. There are no easy answers. The Town and Country departments believe the success of this film is due to its ability to stimulate thought. Whenever the film is shown to a church group, vigorous discussion of the issues inevitably follows. For viewing in local churches "Shadow on the Land" may be rented in a 16mm. color print for $6. Order from any one of the five outlets of the Bureau of Audio Visuals: 1501 Race St., Philadelphia 2, Pa.; 870 Market St., Room 688, San Francisco, Calif.; 1720 Chouteau Ave., St. Louis 3, Mo.; 19 S. LaSalle St., Chicago 3, Ill.; and 14 Beacon St., Boston 8, Mass.

EVERETT C. PARKER

Mr. Parker is director of the Office of Communication of the United Church of Christ. Photos by courtesy of Camera International.

Discouraged and ready to quit farming, Roy Allen talks after church with the farm economist whose Christian convictions lead him to consider people first.

We discovered vitality in our Puerto Rican churches

It was an assorted if not motley crew that flew the New York-San Juan shuttle service to Puerto Rico. Eighteen of us, including ministers, teachers, housewives, psychologists, a librarian and our inimitable tour director, Dr. Walter C. Giersbach, descended on steamy 85-degree San Juan, eager to explore the tropic isle. We were supposed to find out what "made it tick" in terms of missionary endeavor, economic development, educational progress and in other areas. And no efforts were spared to impress on our minds the evidence of a mighty stirring on all levels of Puerto Rican life.

Teeming Rain

Our headquarters was Yuquiyu (pronounced Jookiejoo), about thirty-five miles from San Juan. We arrived there by jeep and car in teeming rain and stumbled into some surplus World War II barracks, which were to be our "home away from home." Let's face it. This was not one of Conrad Hilton's creations, but it did serve to bring us down to earth—literally, because the earth was our floor!

At Yuquiyu, splendid work has been done among the people of the valley. Mr. and Mrs. Oramel Greene have aided the community by introducing better farming methods, by teaching them crafts and by fostering more effective community organization. At the present time Yuquiyu is principally a conference center for the fast-growing Protestant churches of Puerto Rico.

To visit the Evangelical churches of the island is a stimulating and heart-warming experience. There is a verve, a vitality, a youthful vibrancy about them that makes our American churches seem stolid and stodgy by comparison. There are no white New England steeples or sweeping Gothic arches. The congregations meet for the most part in small poured-concrete buildings, in houses and in garages, although there are a half-dozen fine buildings. The dedication of men such as Pastors Antonio Rivera-Rodriguez and Gilberto Robles and their colleagues, the vigor and Christian warmth of their young people, the inspiration of their far-reaching programs should make us all proud.

The American acquisition of Puerto Rico in 1898 with the ensuing atmosphere of democracy provided a most amenable climate for the growth of the Protestant churches. The Roman Catholic Church with the blessing of Spain had had things pretty much its own way for three centuries. Unenlightened by the European Renaissance and unshaken by the Protestant Reformation, the Church of Rome built its edifices and had long said its masses to early rising women. But the kindled flames of an awakened Protestant Christianity now lick the tindered structures of a parched ecclesiasticism.

In the volcanic hills of the island the people, like the soil, are poor. The tired farmer scratches out a bare existence in his bean patch on the side of a mountain. His wife performs her dull and routine chores in her patchwork dwelling of wood and straw and galvanized tin, her face a mask of sadness. Their children—thin and wan and undernourished by a diet of beans and rice and unreached as yet by either school or hope—stand idly by the door and wait for tomorrow. In another doorway a mother protects her brood from the gaze of the intruder. Her husband has gone to make his fortune in the States, or at least to send back $50 a month, which seems like a fortune.

We pass along mountain roads and see young boys perched high in the orange trees, plucking a meager harvest. Beside the ditch the women sit, sorting red and green coffee beans too strong for stateside use. The seemingly endless, tortuous trail then descends into a village comprised of palm trees and little shacks. We see an empty building, a factory standing idle, built for Operation Bootstrap, but now an empty womb awaiting industrial impregnation by new investments from the United States.

Gigantic Leap

It is in cities like San Juan, Arecibo and Ponce that one feels the rush and push and crush of eager people, jumping in one vast gigantic leap from an agricultural feudalism to a modern industrial economy almost overnight. Hundreds of new factories have meant thousands of new jobs, new homes and a new hope. And new problems, too. For those who leap must sometimes stumble, sometimes fall. But do not count this island out. Its people will rise. Their faces are toward the sun.

The evening we arrived at Ryder Memorial Hospital in Humacao for a conference, Drs. John Smith, Adaline Pendleton Satterthwaite and Dennis Rupal were picking the pieces of a shattered windshield from the faces and limbs of three reckless teen-agers. One or two young women were in the delivery room. The clinic that afternoon took care of

(Continued on page 36)

THOMAS G. NORTHCOTT

Mr. Northcott, a free-lance writer, is a member of the Congregational Christian church in Brookfield Center, Conn. Photo by courtesy of Dr. Walter C. Giersbach.

Women's Guild Stresses Successful Communication

MARY P. HARRINGTON

COMMUNICATION—through meaningful exchange within the Women's Guild of the Evangelical and Reformed Church, with members of the Congregational Christian lay organizations, with the whole church and with Christians of the entire world—was a major emphasis of this year's annual meeting of the board of directors with the synodical Women's Guild presidents from all over the nation. The synodical presidents met recently with the national board and staff of the Women's Guild at the Hotel Sheraton-Cleveland in Cleveland, Ohio.

"Connecting Links"

Recognizing that they are the "connecting links" between local and regional guilds and the national board and staff, the dedicated synodical presidents sought a deeper understanding of communication in order to improve their knowledge and techniques. The aims of all guild groups and of the total church must be communicated, they said, so that church women may increase their understanding of the mission of the church.

The meeting opened with a worship service in which Mrs. Waldo Berlekamp of Fort Thomas, Ky., reminded the women that in Jesus' time communication was a person-to-person process. Today, she said, we take for granted our mass media—movies, radio, television, newspapers, books and magazines. Nevertheless, communication is still a person-to-person process. "Whatever the medium, communication remains an expression of an idea, a report of an occurrence or an opinion transmitted by one person to another, to a group of people, or to the masses." Many of the difficulties, she continued, of the person-to-person process faced by the early Christians are still confronting us today.

The women viewed a film that illustrates some of the pitfalls of poor communication. They also participated in a demonstration of how difficult communication is unless there is interaction. They discussed the elements of good communication and their responsibilities as leaders to act on these principles. Here again, materials and program content may be good, but unless they are communicated person-to-person they are of little value.

A simulated radio program "Understanding the work of the whole church" was "broadcast" as though it were coming from the eleventh General Synod of the E and R Church in Oberlin last June. Mrs. Clair V. Rhodes of Allentown, Pa., guild promotion committee chairman, read the script and introduced one church leader after another. Frances S. Kapitzky, guild president and moderator of the 1959 General Synod, took the role of Dr. James E. Wagner, E and R Church president. Other women represented other church officers.

They called attention to important facts and major developments in the life and work of the church and its boards and agencies, which the women presidents marked in their copies of the 483-page *Acts and Proceedings of the General Synod.*

Speakers who addressed the women included Dr. Sheldon E. Mackey, secretary of the E and R Church; Dr. Gerald J. Jud, executive secretary of the United Church Commission on Evangelism; the Rev. Herbert O. Muenstermann, personnel secretary of Board of International Missions; and August Burchardt, secretary of the church building department, Board of National Missions. The Rev. Dr. Robert C. Kienle, pastor of St. Peter's Church, Kansas City, Mo., represented the General Council at the meeting.

Warm Greetings

Mrs. W. T. M. Cook, Santa Ana, Calif., president of the National Fellowship of Congregational Christian Women, conveyed to the delegates the warm greetings of the sister group as did Lillian S. Gregory, executive secretary of the fellowship. In her annual report, Miss Kapitzky of Strasburg, Ohio, noted that the "growth of the Women's Guild is steady but slow as far as membership is concerned." There are 2,267 organized guilds, she said, with 148,414 active members. Less than half of the guilds reported increased membership and attendance. More than half have made plans to contact every woman in their churches. In one guild, active members become "big sisters" to new ones. Miss Kapitzky especially noted increased fellowship between Congregational Christian and E and R women at summer conferences sponsored by the guild.

During a visit to the national office of the Women's Guild at 2969 West 25th St., Cleveland, the synodical presidents met the ten guild office staff members,

(Continued on page 35)

Mrs. Harrington is special correspondent on lay activities for *United Church Herald.* Photo by courtesy of the author.

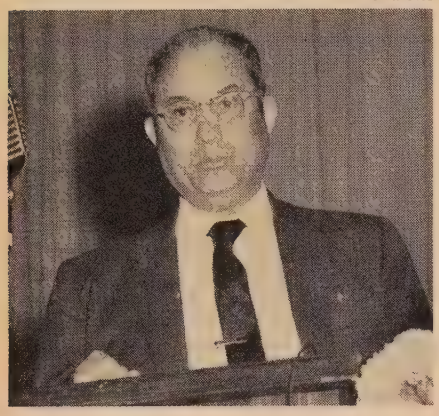
A skit on the six departments of the Women's Guild featured Mrs. Martin Burger, Mrs. Reuben J. Schroer, Madeline F. Bach, Ruth M. Auchenbach, Dorothy A. Nyland, Florence A. Partridge, Mrs. F. P. Brasseur and Mrs. George P. Ellerbrake.

NEWS

WITHIN THE UNITE

HUSTON-TILLOTSON COLLEGE DEDICATES LIBRARY

Malone



In a two-day ceremony held last month on the campus of Huston-Tillotson College at Austin, Tex., the trustees, President J. J. Seabrook and members of the college family, assisted by friends and well-wishers from near and far, dedicated the new $350,000 library.

"The impact of change on the private college" was the theme of the symposium held on the opening day. Dr. Theodore K. Lawless of Chicago, vice chairman of Huston-Tillotson's board of trustees, presided *(see photo)*. Dr. W. Astor Kirk, professor of government and head of the department of social science, served as moderator of a panel composed of Dr. Thomas P. Fraser of the department of biology, Morgan State College, Baltimore, Md.; Dr. Myron F. Wicke, dean of Southwestern University, Georgetown, Tex.; and Dr. Herman H. Long of Nashville, Tenn., secretary for race relations of the CC Division of Higher Education and the American Missionary Association.

Principal speaker for the formal dedication ceremonies on the following day was Dr. Fred Hoskins, minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ. Dr. William F. Frazier represented the CC Board of Home Missions.

The new library is a one-story building. It is completely weather conditioned and modern in all respects and is conveniently located on the campus midway between the classroom areas and living quarters.

Maximum supervision can be achieved from the centrally located circulation desk and the librarian's office. A faculty study room is situated near the main entrance. Seminar rooms, display spaces, an audio-visual aids room, staff lounge and browsing corner are a few of the special features. The library has a capacity of 50,000 volumes and can seat 173 in the reading rooms. Mrs. Olive D. Brown is librarian.

SOUTH DAKOTA CHURCH DEDICATES NEW BUILDING

First Congregational Church of Rapid City, S. D., earlier this year dedicated its new church building. The structure features a combination of brick, wood and glass in contemporary styling and is topped by a 53-foot bell tower, which is surmounted by a 10-foot cross.

All of the facilities are on the ground floor with the exception of the mechanical equipment located in the basement.

Inside, the high-ceilinged nave will regularly seat 345 worshipers, with additional seating possible, increasing the capacity to 600. A large free-standing cross dominates the chancel *(see photo)* behind a communion table of Italian marble. Glass imported from Germany, Belgium and France is used in various colors in the large nave windows to carry out the cross theme. The choir and organ occupy the balcony.

Other facilities include twelve classrooms and a youth room, a fellowship hall with complete kitchen, a parlor with kitchenette, sacristy and family room for funerals. Paralleling the nave and narthex are offices, restrooms and storage facilities. Cost of the entire construction project, including the land, was about $480,000. Principal speakers at the dedication services were the Rev. George W. Fisk, minister of First Church, and the Rev. Dr. Ralph J. Hoffman of Huron, S. D., superintendent of the South Dakota Congregational Conference. The church has a membership of about 600.

MISSION FESTIVAL FOR YOUNG PEOPLE A SUCCESS

A MEMORABLE mission festival for young people was held on Youth Sunday at St. Paul's E and R Church, at West Milton, Pa. Five young missionaries were on hand to tell about their work and to answer the questions that occur to young people as they dream about similar careers for themselves.

Representing E and R missions in Honduras was the Rev. Thomas C. Puroff (*left*) of Cincinnati, who spent a clinical year in Honduras while still a student at Eden Theological Seminary and who is under appointment to return to that field as a career missionary as soon as he completes graduate work at Cornell University.

Representing India was the Rev. Eric Gass *(right)*, who was born in India of missionary parents and whose grandfather was a pioneer missionary in that field. Mr. Gass is a recent Yale University Divinity School graduate and after the festival he left for India to begin work at the Gass Memorial Center in Raipur.

Mr. and Mrs. George Sturgeon *(center back, and front left)* of Lewisburg, Pa., are under appointment to the Evangelical Presbyterian Church in Ghana, West Africa, where he will probably be assigned to the church's business office.

The fifth missionary was Mrs. Edward N. Moser of Milton, Pa., who is on furlough from Ghana while her husband completes his surgical residency. Dr. and Mrs. Moser first went to Ghana in 1955 where he became medical director at the Evangelical Presbyterian Hospital at Worawora.

The evening began with a worship service during which the three men gave meditations interpreting the missionary motive. At the reception and informal discussion period that followed, all five missionaries described the particular need to which each

was responding and replied to questions. The Rev. Thomas B. Musser is pastor of White Deer Charge, which includes St. Paul's Church at West Milton and Mazeppa and St. Peter's near Lewisburg, Pa.

HOUSTON CHURCH COMPLETES BUILDING PROGRAM

THE dedication of its new educational unit (*in foreground*), connecting the sanctuary *(right)* and the fellowship hall *(to left, not shown in photo)*, completed the final step in the building program undertaken less than ten years ago by Bethel United Church of Christ (E and R) in Houston, Tex.

Jim Cox

The church was erected and dedicated in 1952. Two years later Fellowship Hall was remodeled and has since doubled as the educational unit until late last year when the new educational building was dedicated. In 1956 the sanctuary was fully air-conditioned.

The most recent addition, which cost $76,500, contains classrooms, pastor's study, secretary's office and a meditation chapel. The furnishings for the classrooms, offices and chapel were paid for by members of Bethel Church as "second-mile giving" over and above their building pledges. In less than one week after a letter listing the needs had been distributed to the congregation through the mail, all items had been underwritten.

Organized less than fifty years ago, Bethel Church now has a membership of 500. The pastor, the Rev. Calvin H. Schumacher, preached the dedication sermon at the completion of the building program, with the president of Texas Synod, the Rev. John G. Mueller of Waco, preaching in the afternoon at the service of thanksgiving.

Continued on next page

PRAYER GROUP SETS SIX-YEAR RECORD

Brandhorst

EVERY Wednesday morning at 10:30 for the past six years a group of women has formed a circle in the chapel of St. John's United Church of Christ (CC) in Newport, Ky., *(see photo)*, and spent an hour in prayer and study.

It all began when three women and the minister responded to a brief notice in the Sunday bulletin that the following Wednesday a prayer group would meet at the church. Today, six years later, from twenty-five to thirty-five women are present every week, with one of their own number serving as leader.

"The Prayer Group has become such an integral part of the lives of those who attend," comments Ruth Wolff, church secretary, "that something is lacking in their whole week if they cannot attend."

Sometimes the leader conducts a brief Bible study or reads excerpts from a book that she has found helpful. Always there are several periods of informal prayer when members of the group are invited to lead in prayer. Much use is made of periods of silence, which have come to be a meaningful experience for the members. The hour closes with intercessory prayer for people whose names have been placed on the prayer list.

Two new prayer groups have recently begun to meet at the church: an evening group of adults and a pre-school morning group for high-school students.

YOUTH CARAVANS TO VISIT CHURCHES

YOUNG people from Congregational Christian and Evangelical and Reformed churches are again planning to spend six weeks of their summer vacation as members of caravan teams working in churches or at camps and conferences.

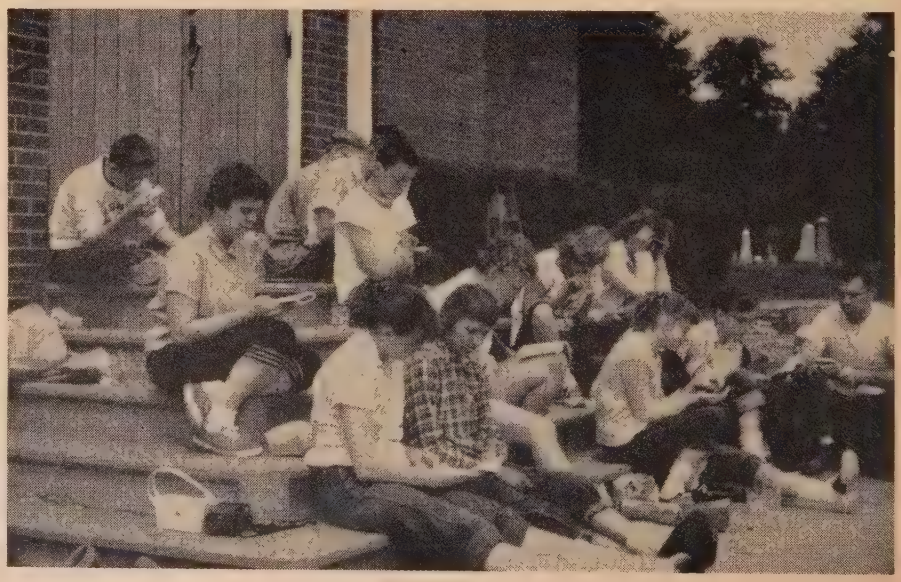
This will be the thirteenth consecutive year for the caravan program, which is sponsored by the Department of Youth Work of the Board of Christian Education and Publication (E and R) working in cooperation with the Youth Department of the Division of Christian Education (CC).

The plan calls for eight teams of four members each who will work in the northeastern part of the United States in an area roughly bounded by Wisconsin, New England, North Carolina and Missouri. Following a ten-day training period at the Voluntary Service Center, Pottstown, Pa., beginning June 29, each team will spend five one-week periods in churches or camps, both E and R and CC. Here they will seek to make a positive witness to their Christian faith through public testimony as well as through group action and at the same time to stimulate and undergird the local youth program as much as possible. Whenever practicable they will also join the young people of the church they are visiting in some type of work project.

Each caravan unit is made up of one college student, who is designated as the group leader, and three young people who are at least 17 years old and have completed the junior year of high school. An effort is made to organize balanced teams representing several geographical areas.

Photo shows a caravan group together with young people from the church pausing for a period of meditation and worship before starting out on their work project.

Here are some of the activities "caravaners" undertake: help to organize youth groups; interpret the Youth Fellowship commissions—faith, action, fellowship; conduct workshops on worship, recreation, missions, service; conduct family nights; set up interdenominational meetings; lead youth courses at camps and conferences; conduct Sunday morning worship; call on young people; join local groups in work projects.



MANY MEETINGS SCHEDULED FOR SUMMER

SUMMER is a time for many meetings, and this coming summer will not be an exception in the life of the United Church of Christ.

Heading the list in order of importance will be the adjourned session of General Synod to be held in Cleveland, Ohio, July 6-8, to act on the report of the Commission to Prepare a Constitution for the United Church.

A nation-wide convocation on evangelism —the first in the United Church—will convene on May 6 in Lakewood Congregational Church, Cleveland, according to an announcement by Dr. Browne Barr, professor of preaching at Yale University Divinity School and chairman of the Joint Committee for Evangelism of the United Church.

Nationally recognized sociologists and psychologists, as well as theologians and other church leaders, will be included on the program. Papers will be presented by Dr. Martin E. Marty, associate editor of *The Christian Century;* Dr. Wilhelm Pauck of Union Theological Seminary, New York City; and Dr. Gerald J. Jud, Cleveland, the United Church's first secretary for evangelism.

At a special evening service, Dr. James E. Wagner and Dr. Fred Hoskins, co-presidents of the United Church, will install Dr. Jud in his new office. Dr. George E. Sweazey, St. Louis, former secretary for evangelism in the Presbyterian Church USA, will preach the installation sermon.

According to Dr. Jud, the forthcoming convocation will "say to the nation that the United Church of Christ is going to take seriously the role of evangelism in the church and in contemporary society."

The ninth annual conference on preaching sponsored by six E and R synods in eastern Pennsylvania will be held on May 24 at St. John's (Hain's) Church, Wernersville, Pa.

The conference involves the following synods: East Pennsylvania, Lancaster, Lehigh, Reading, Susquehanna and Central Pennsylvania.

The Spiritual Conference for Ministers and Laymen that has been meeting annually for the past seventy years on various campuses of church-related colleges in Pennsylvania will this year convene on the campus of Cedar Crest College in Allentown, Pa., from August 1 to 5.

Dr. Paul J. Achtemeier of the department of New Testament studies at Lancaster Theological Seminary will be the Bible study leader. Among the papers to be read are the following: "Modern trends in the liturgy" by Dr. Morris D. Slifer, Reading, Pa.; "Our mission work in Iraq" by the Rev. J. C. Glessner, Leck Kill, Pa.; "The pastor and church administration" by Dr. Harold E. Ditzler, Lansdale, Pa.; "Lutherans and the Union Church" by Dr. Alfred C. Bartholomew, Lancaster, Pa.; "Effectiveness of the church school" by Dr. Robert E. Koenig, Philadelphia.

Dr. Andrew G. Truxal, president of Hood College, Frederick, Md., will be the banquet speaker. The Rev. Theron M. Snyder, pastor of Trinity Church in Lewistown, Pa., is the 1960 conference president.

PACIFIC UNIVERSITY INSTALLS NEW PRESIDENT

DR. Miller A. F. Ritchie, installed March 6 as president of Pacific University, a Congregational Christian related college at Forest Grove, Ore., promised to encourage a high order of intellectual development and excellence in religious commitment.

Referring in his inaugural address to Pacific University as a college of Christian tradition and commitment, he said:

"By excellence in religious commitment I do not mean a narrowly defined faith and compulsory chapel attendance! I mean commitment to the idea that religion as a phenomenon in human life is a respectable subject for study and should be an offering in a college or university curriculum. I mean commitment to giving students opportunity to consider the ideas of great religious leaders of many faiths. I mean commitment to the idea that the college that calls itself Christian should practice some of the implications thereof, whether they refer to the sanctity of individual personality, to sending books to Korea, or to opening the college doors to persons of all races, religions and nationalities."

Dr. Ritchie, who came to Pacific after six years as president of Hartwick College, Oneonta, N. Y., also proposed a new plan of cooperation for small colleges. Citing the success of fund-raising by small college cooperative groups, he proposed that similar arrangements be set up for teaching programs where small colleges are located near each other. Photo shows *(left to right):* Gov. William F. Quinn of Hawaii, who gave a major address; Dr. Ritchie, receiving his badge of office from State Supreme Court Justice George Rossman, chairman of Pacific University's board of trustees; and Gov. Mark O. Hatfield of Oregon, who introduced Governor Quinn. Dr. Stuart LeRoy Anderson, president of Pacific School of Religion, Berkeley, Calif., was the preacher at the inaugural service. In later ceremonies, Dr. Anderson and Dean Jack Dalton of the Columbia University School of Library Service were given honorary Doctor of Letters degrees. The degree of Doctor of Laws was conferred on Governor Quinn.

Photo Graphic

NEWS of the WORLD

EASTER TELECAST FROM NATIONAL CATHEDRAL

RNS

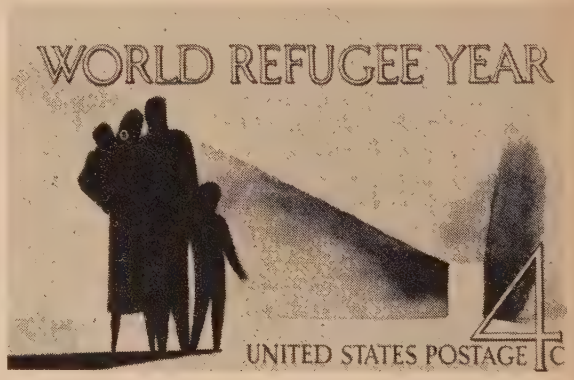
THOUSANDS of people throughout the nation watched the splendor of the Easter service at Washington (D.C.) Cathedral (Episcopal) on their television sets. Little did they realize how much work it is to televise a service in the cathedral, which, though still uncompleted, is one of the nation's largest churches.

The Columbia Broadcasting System disclosed that it installed one mile of coaxial cable in the great church this year just to televise the hour-long Easter service beginning at 11 A.M. on April 17.

No less than 350 separate camera cues were given in the course of the sixty minutes by a group of a dozen engineers and technicians who clustered around equipment in the crowded undercroft of the cathedral *(see photo)*, as cameras in the gallery and the nave shifted from angle to angle and as telephoto lenses were used to give close-up shots of Bishop Angus Dun and the other clergy conducting the service at the altar.

SPECIAL STAMPS MARK WORLD REFUGEE YEAR

RNS



IN an unusual gesture of international cooperation, seventy nations issued simultaneous commemorative postage stamps on April 7 in observance of World Refugee Year and pledged the efforts of their citizens to help find homes for displaced persons. Pictured herewith is the 4-cent commemorative issued by the United States. The stamp dramatically symbolizes a family group looking down a long dark corridor of want and oppression toward a bright exit to a new life. It is gray-black.

With only two months remaining in World Refugee Year, which the United Nations proclaimed last July, efforts are being made in many countries to step up financial contributions. A report from the World Council of Churches shows that $2,000,000 toward its goal of $6,300,000 for W.R.Y. projects has been received to date. Support of W.R.Y. by the churches was voted last year with the recognition that while it would not solve the refugee problem, it would help many who have all but given up hope.

In its international catalogue of W.R.Y. campaigns, the World Council's Division of Inter-Church Aid and Service to Refugees cites austerity lunches, miles of pennies, the donation of a day's salary, sales of Christmas and Easter cards and other projects.

In Canada collection boxes at border crossings to the United States bear signs noting that refugees cannot cross borders so easily. The contributions placed in these boxes are substantial. At many airports in Europe travelers are asked to drop small change of currency they no longer need into the W.R.Y. box. To assist fund-raisers in their appeals, the World Council lists services to refugees that relatively small amounts of money make possible. In Hong Kong, for example, $34 will provide food for one child for one year, and $5 a month pays for vocational training for one refugee youth. One dollar provides milk for sixty Algerian refugee children a day and $42 will supply a school for Arab refugee children with physical training equipment.

Warning of the "inevitable slackening of interest" toward the year's end, the World Council report declares: "Upon the results of the W.R.Y. campaigns in the next several months depend the health and happiness of thousands of discouraged people."

NEW ENGLISH TESTAMENT TO BE PUBLISHED

RNS

THESE members of an interdenominational joint committee supervising "The New English Bible" formally accepted the translation of the New Testament at a meeting held recently in the Jerusalem Chamber of Westminster Abbey, London, England. Publication is scheduled for the spring of 1961 by Oxford University Press and Cambridge University Press simultaneously.

Inaugurated in 1947, the project of rendering into contemporary speech the best available Greek texts is under the joint committee comprising representatives of eleven church groups and headed by Prof. C. H. Dodd of Oxford University (*fourth from left, far side*). The cooperating groups are Church of England, Church of Scotland, Methodist Church, Baptist Union, Congregational Union, Presbyterian Church of England, Society of Friends, British and Foreign Bible Society, the National Bible Society of Scotland, and Protestant and Anglican churches in Wales and Ireland.

NATIONAL COUNCIL OFFICERS GREET SYRIAN PATRIARCH

DR. Emil W. Menzel *(right)* of New York City, former E and R missionary to India who is presently serving as executive director of the National Council of Churches' Near East Committee, was one of several clergymen who recently greeted Patriarch Ignatius Jacob III *(center)* of Homs, Syria, on his arrival in New York for his first visit to the United States.

Patriarch Ignatius, who is leader of the Syrian Orthodox Church of Antioch (Jacobite), voiced an interest in formal membership for his church in the National and World Councils of Churches.

"I believe in this kind of union and want to see it develop," he told some fifty guests at a reception in his honor given by the National Council's Near East Committee.

The Syrian Church is the only Orthodox body with membership in the Near East Christian Council with headquarters in Beirut, Lebanon, to which the National Council is related. It is not to be confused with another Syrian body, the Greek Orthodox Church of Antioch, headed by Patriarch Theodosios VI of Damascus. The American branch of this church, called the Syrian Antiochian Orthodox Church of North America, is a member of the National and World Councils of Churches.

The visiting patriarch is the first spiritual leader of his branch of Orthodoxy to tour this country. Also shown greeting the visitor is Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches.

RNS

The Orthodox Church is the dominant Christian body in Eastern Europe, Western Asia and Egypt. It represents the group that separated from the Roman or Western Church in the eleventh century. It is divided into national groups, each with its own patriarch. Many of these are represented in the United States.

Other Orthodox bodies holding membership in the National Council include the Greek Archdiocese of North and South America, the Romanian Orthodox Episcopate of America, the Russian Orthodox Greek Catholic Church, the Serbian Eastern Orthodox Church, the Ukrainian Orthodox Church of America and the Armenian Church of North America.

Accent on Neighborliness

OUR MINISTER had reviewed Vance Packard's *The Status Seekers*, one of the current best sellers. *(See* United Church Herald, *Jan. 7, 1960.)* As we rode home we talked of things that were said during the discussion following the review. Our own suburban neighborhood near a town of about six thousand had come in for some rather severe criticism —some of which we felt was unjust.

We were twenty-six families with some fifty-eight children who had bought a parcel of wooded land with a lovely view of Walden Ridge. We built moderate-priced homes, but on the whole they were better than average in this rural mountain county. The owners of the homes include proprietors of local businesses, a minister, several doctors, a bank teller, a dentist, insurance men, salesmen and government employees.

With cooperation and considerable effort we cleared a spot for a playground for the younger children. On an adjoining farm is a lake where the children swim each summer day and fish when they like.

Community-Minded

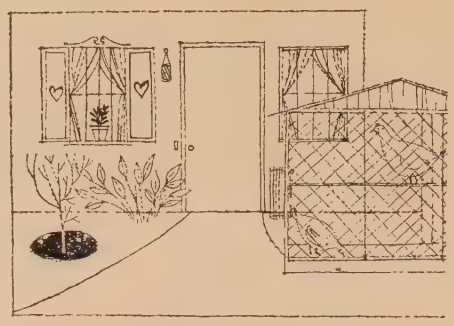
We're a churchgoing lot with Baptists, Methodists, Quakers, Congregational Christians and Mormons among us. And we're community-minded. We serve on many civic committees, fund drives, hospital and school boards.

There have been a few neighborhood squabbles but they were ironed out and we get along better than most people.

Sounds like a good setup! And then along comes a flood of books such as *The Status Seekers* and William H. Whyte's *The Organization Man.* And we are goaded to question our conformity—or our tendency toward it. We wonder seriously whether we needed a new car this year and whether it was really necessary to add a room to the house, or whether our alleged conformity is showing up in these ways.

Sometimes the neighborhood children come in for some criticism at school for acting like snobs. And we are beginning to ask ourselves whether we are in the right place to bring up our four children. They are normal kids aged 14, 13, 11 and 8. Should we move to the country in the hope that there the old, friendly neighborly way of life still exists? Or is the nonconformity of a "beatnik" existence a way out? Or perhaps even the austerity of one of the small planned Christian communities?

Into our home the Family Resource Book *Love Your Neighbor* came while these questions were in our minds. The



EUPHEMIA & MARION YOUNG

section for parents' reading gave us many ideas and made us realize anew that the way our children react in the neighborhood reflects largely the degree of love given and received within our home. In the measure that we accept Jesus' revelation of God's self-giving love we share that love with those close to us. The Family Book points out very real situations suggesting how to show love to the newcomer, the person of different racial background, older people and the plain hard-to-love.

Our two older girls, Ann and Peggy, have passed the read-aloud stage but both are now avid readers. And when the Family Book isn't used with the whole family they devour the stories alone. The story "Neighbors Help" interested them particularly. They are frequently asked to baby-sit in the neighborhood, which gives them an opportunity to show loving care for the younger children who surround us in such large numbers.

Different Abilities

Peggy, who will surely grow up to become a veterinarian, is always glad to take care of pets when neighbors are away, and it has become a joke that the neighbors' collie, Patsy, seems always to have her puppies at our house while her owners are on vacation.

When Gordon, our 11-year-old, read the story "It's a Great Game," he thought it must have been written for him. He isn't too skilled at softball or football and doesn't like the "razzing" the gang gives him when he "goofs." The story is about a boy who was much like him and tells how a discerning adult found a way for him to be a part of the group without being exactly like the others.

We know our neighborhood offers too few opportunities for friendship with those of different racial backgrounds. Occasionally we have had visitors from foreign countries in our home—students from Japan and Europe. And once the girls were happy to give their bedroom to a Negro friend for the night.

But our real opportunity for learning to live with people of a different background came when a Puerto Rican family moved in a few houses away. At first the boys of the neighborhood were sure that Billy, the new boy, was a bully. But playing with him over a period of weeks and months convinced them they were wrong. And the older people have found that the parents make a wonderful contribution to the whole community by providing recreational leadership.

"The New Family" deals with a problem that may confront many families in urban areas before they are ready for it. The story will help them decide the course they should take when the first Negro family moves into their neighborhood.

Family Worship

Along with the passing of old-fashioned neighborliness has gone the practice of family worship. We liked the way the Brown family in *Love Your Neighbor* had each child work out a worship time that was not stereotyped. And we remembered last Thanksgiving when three families of our neighborhood shared a turkey at one house.

We knew that all morning the older children had been making mysterious plans but we weren't prepared for what followed. After the meal they led us in a beautiful time of prayer, song and reading of poems of thanks that brought tears to the eyes of the grownups.

Nowadays many families are seldom together for a meal. In our house, where daddy is a physician doing general practice in a rural county, this is certainly true. The children have to be routed out of bed at 6:00 o'clock in the morning to catch a school bus at 7:00. When daddy has been out late the night before or has gone on an early call we seldom arrive at the breakfast table together. The evening meal is the same way.

Families differ widely in the times they can be together, but the important thing is to utilize occasions as they come along even if they are not regular or prearranged. The Family Resource Book helps families such as ours to make the fullest use of these opportunities for family worship and spiritual enrichment.

Dr. and Mrs. Marion M. Young are active members of First Congregational Church of Crossville, Tenn. Dr. Young, a general practitioner, is associated with four other doctors in the Cumberland Clinic.

Love Your Neighbor is the Family Resource Book for the April-June 1960 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series curriculum of the Evangelical and Reformed Church.

Copies of *Love Your Neighbor* may be purchased from Pilgrim Press, 14 Beacon St., Boston 8, Mass., or 19 South LaSalle St., Chicago 3, Ill., or from the Board of Christian Education and Publications, 1505 Race St., Philadelphia 2, Pa.

BOOKS

SAFE IN BONDAGE

By Robert W. Spike *(Friendship Press, $2.75 cloth, $1.50 paper)*

THIS book—the 1960-61 Home Mission Study Book—is a distinct contribution to the expanding conversations within the church about the relationship between missions and mission. The author's thesis is that the concepts of "home missions" and "evangelism" currently operable in the American churches need radical overhaul.

Churches and church members have allowed themselves increasingly to separate the mission into two marginal or optional activities: one, carried on by a denominational board among special groups of "benighted" people, is called "home missions"; the other, a sporadic activity carried on by the local, "normal" church, often according to some campaign pattern set forth in a handy how-to-do-it kit from denominational headquarters, is called "evangelism."

Dr. Spike, who is general secretary for program of the CC Board of Home Missions, believes that the mission of the church is evangelism, and that this is the major business of every Christian. He sees this thesis gaining wider acceptance in the churches under the pressure of the forces generated by a rapidly changing America, which are leaving "no area of our life unshaken." He questions whether there is any longer such a thing "as the stable, normal church." An important part of the author's thesis is that "the two influences (dominating the life of the churches today), namely quantitative expansion and religious comfort, are damaging to the evangelistic mission of the church in America."

A major contribution of the book is this yoking of evangelism and mission. The author calls for the development of "a social strategy of evangelism" to implement this recaptured understanding of the mission of the church. By this he means rooting our mission of Christian communication in the realism of our lives in 1960.

I heartily agree with his thesis and prescription. Over one hundred thousand miles of travel this past year from Anchorage to San Juan was aimed at exploring this very concept with leaders of many denominations at the jurisdictional level, i.e. synod, conference, diocese, convention. The need for revised perspectives as to the nature of American culture and the gospel is widely recognized, but there is little being done about such basic revision in our operating assumptions, and even less about developing a comprehensive strategy of mission.

Safe In Bondage makes a valuable contribution on the first score. Its contribution to a social strategy of mission is not quite so clear since it is scattered throughout the book. This would, however, provide an excellent focus for the study of the book since the pieces are there.

There are other themes that would likewise prove interesting to study groups. For example, the need to challenge laymen at the roots of their commitment. The author is well known for his concern for vocational evangelism and there is challenging material in every chapter if you wish to look at "horizons" from this perspective. Necessary changes in the concept of the minister is another possibility for study.

A basic approach to the use of this book is suggested in the two directions seen by the author for the church to move as it implements this new—yet not new—strategy of mission. One direction is "involvement" with culture. As Father Kilmer Myers says: "The church must go native in everything except faith and morals." The second direction is that of "need." Here judgment and healing are directed to the most anguished places in society, physically and spiritually, not just to the places where there are the safest and quickest chances for success.

The author has enumerated "areas most needing new thinking and new approaches" in chapters dealing with the Organization Man, rural and small-town America, "The runaway city" and "The world of the culture molders." This last chapter is an especially challenging presentation of categories of our social order with which church members will need to become well acquainted for the days of mission ahead.

This book is primarily a Christian critique of the contemporary scene. It provides some very useful categories for church people to use in measuring their mission in 1960 and the years ahead. The horizons facing the church in the homeland are implied out of the description of the present. One might wish for something more definitive than this in a book commissioned to deal with horizons in home missions for the next forty years. To this reader the weakness became crucial at the point of delineating the import of the horizons for the church internally. But one book cannot do the whole job in an area with so little material available.

These are days of momentous cultural crisis. The mission study theme is exceedingly relevant. *Safe In Bondage* is the kind of high-quality tool needed to help congregations understand the home mission theme: "Heritage and horizons in home missions." This should be a significant year of study within the churches.

Meryl H. Ruoss
Executive director, Dept. of the Urban Church, Division of Home Missions, National Council of Churches.

HAWAII

By James A. Michener *(Random House, $6.95)*

THIS long tour de force in historical fiction has been on the best-seller lists for many weeks and often at the top of the list. No wonder, for this is an amazing story by one of the most perceptive and well-known contemporary writers on the South Seas and the Orient.

The reader must not judge the book on the basis of historical accuracy in details. If he tries to match up the characters with certain missionaries, business men, labor leaders or politicians, or the events with an exact timetable, he will quickly become frustrated. One well acquainted with Hawaii over the years will detect certain similarities but these are "coincidental." Michener claims for his novel that "it is true to the spirit and history of Hawaii." This reviewer believes that the book, with certain allowable dramatic exaggerations, fulfills this claim in considerable measure.

Of the characters who crowd the pages one stands out beyond all the others—the Hakka woman, Char Nyuk Tsin, known as Wu Chow's Auntie, a resident of Hawaii for eighty-eight years. She died happily at the age of 106, having gained her American citizenship the day of her demise.

There are numerous other notable characters—the last of the Alii Nuis or rulers of the Hawaiian Kingdom, Malama Kanakoa; the New England sea captain, Rafer Hoxworth; Abner Hale, the farm-boy from Marlboro, Mass., narrow, relentless in his self-abnegation and vastly influential in the political and religious history of the islands —to name but a few.

This reader noted signs of hasty writing at certain points yet admired the tremendous scope of the story and the skill with which the plot is woven together. He deplored the excessive cursing in the dialogue and the heavy emphasis upon sex after the manner of so much present-day fiction. These excesses do not add to the stature of the novel.

The book is dedicated to "all the peoples who come to Hawaii." What a fascinating kaleidoscope of races, nationalities and cultures is presented, each flowing into the others to produce the unity, vigor and uniqueness of the fiftieth state!

Galen R. Weaver
Former minister.
Church of the Crossroads, Honolulu;
Secretary for religion and race,
CC Board of Home Missions.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

Manchester, Iowa

TO THE CO-EDITORS:

Congratulations on an excellent new feature. "Christian preaching from unexpected pulpits" is a dandy. I hope that it becomes a regular feature. The comprehension of the *Herald* is wonderfully wrought. Every issue is worth thorough reading.

W. Thomas Applebee
Minister,
Community Congregational Church.

★

Mason City, Iowa

TO THE CO-EDITORS:

I have held in high esteem the *United Church Herald* and benefited greatly from many of its articles. But the March 31 issue seems to me to be such an outstanding one that I cannot fail to increase my praise. This particular issue is filled with insightful articles, far surpassing many issues of the past.

Prof. Roger Hazelton's treatment of the theological temper of our United Church was a welcome interpretation. Lawrence L. Gruman has added to our understanding of the "Beat Generation." Dr. Wagner has boldly and faithfully spoken out on a current hot issue that has needed such a statement. And the article on worship that Dean Pearson shared with us was excellent. Thank you for the continued excellence of your publication.

Ralph L. Casebolt
Minister, First Congregational Church.

★

Chicago, Ill.

TO THE CO-EDITORS:

Although I do believe that certain statements of fact are essential preliminaries to an expression of our views, I am convinced that thus far nothing more important has been said than that contained in Dean Roy Pearson's concluding statement *(see* United Church Herald, *Feb. 4):* "If the more enlightened and magnanimous forces of the Roman Catholic Church are eventually to succeed, it can be nothing other than a service to them and their cause that the hosts of Protestantism should hold the fort until they have come."

And perhaps the most important word in the quotation is Dean Pearson's "If." Like Jesus' admonition, "Watch!" it places us on the alert on the basis of experience and justifies Dean Pearson's apprehension concerning the hope of renewal of the Roman Catholic Church from within.

If the Democratic convention should choose to nominate one of the "opposite sect," the major implication of "prejudice" will be assessed against his opposition and worked overtime. One should be signally self-conscious of the possible application of such a charge, in truth, against himself. But, I believe, the Protestant element in the national suffrage should be just as careful to avoid loose opinions regarding those of their kind who are disposed to differ. In its long history the Roman Catholic Church has qualified for a prior right to be called prejudiced.

Orrin P. Catlin

★

Huntingburg, Ind.

TO THE CO-EDITORS:

I cannot agree with the way you treat the charges against the National Council of Churches ("Echoes of McCarthyism," an editorial, March 17). I was of the opinion that they (the charges) were founded on true facts. I have before me a list of the Communist Front Organizations. . . . The National Council of Churches sponsored the Revised Standard Version of the Bible with thirty of the ninety-five men who worked on the Bible listed as belonging to anywhere from six to eight to as many as twenty or thirty organizations listed as Communist Front Groups, and yet you think the charges are wild and unfounded. . . .

Fred L. Bretz
Member, Salem E and R Church.

Because you do not identify your "lists" and sources of information, dear friend, it is difficult for me to deal with your "true facts." But I have received the following categorical denial of your allegations from my good friend, Dr. Roy G. Ross, general secretary of the National Council of Churches. Note that Dr. Ross challenges you to present proof of your charges.

"From its very first moment of existence in December of 1950, when the denominations constituted this agency to witness to their unity in Christ and to conduct their cooperative work, the National Council of Churches has never had a Communist party member or sympathizer among its officers or staff, or its executives.

"Every one of these devoted church members is deeply loyal to his country," Dr. Ross continues. "Every one of them resists by conviction and by virtue of his professional activity the attempts of communism to infiltrate and undermine a free society both in America and other nations of the world. I defy anyone to offer proof to the contrary."

avm

★

Stoughton, Mass.

TO THE CO-EDITORS:

Enclosed is check for one hundred copies of the reprints of Dean Roy Pearson's article. Thanks once more for an ever-improving magazine.

Robert J. MacLeod
Minister, First Congregational Church.

Art and Love

MARY JEAN IRION

ART BELONGS to everybody these days. The housewife flings down her dust rag in favor of a paint rag, the insurance salesman gulps his dinner to be on time for the class in water color and people of all ages, from all walks of life, are invading the art centers—Y.M.C.A.'s, high schools, wherever art is taught.

The artist teaching the still-life course, an estranged and solitary figure in her skill, is hard-pressed for suitable comments as the beaming students eagerly display their awful canvasses. She contemplates the banana-chrysanthemum-garden hose composition from way back and gives it a thoughtful nod. The violin-frying pan-dishmop brings forth a noncommital smile, and the next masterpiece gets a noncommital grunt.

However, after all the humorous aspects of amateur art have been laughed at and put aside, there is still a good deal to be said for the pastime. Everyone ought, now and then, to pick up brushes and paint and do a picture. Hidden genius *may* be dramatically discovered.

It is a delightful way to "get away from it all." There is something about creative activity that washes away tiredness and boredom and worry.

But there is a third reason. Only after one has struggled to put together the raw materials of creativity can he truly appreciate the greatness of the masters. The one who has tried and tried again to paint a good picture is sooner or later driven to the galleries, there to stand gaping with awe.

Rembrandt! How could he make light illumine a face like that?

Renoir! How did he get that softness, that gentleness?

Feininger! How could he create areas, planes, spaces like that? Depths of appreciation, new fathoms deep!

Brahms is loved most by the person who has tried to write a symphony and failed; the would-be poet whose desk is cluttered with publishers' rejection slips reads Milton most appreciatively; and a sermon by Harry Emerson Fosdick will find no listener so eagerly receptive as the man who has recently occupied the pulpit on Laymen's Sunday.

Maybe we ought to try the art of love, the way it was shown to us by the Master a long time ago. Yes, maybe we ought really to try it. Then maybe we could look at the life and death of one named Jesus the Christ and marvel with new appreciation, new fathoms deep: "How could he love like that!"

Mary Jane (Mrs. Paul E.) Irion is the wife of the professor of pastoral theology at Lancaster Theological Seminary, Lancaster, Pa.

OBITUARIES

DR. FRANK B. BACHELOR, 83, minister emeritus of the Wayland, Mich., CC church, died February 3 in Avon Park, Fla. Dr. Bachelor served the Wayland church from 1948 until 1956. Previously he had been business manager of Kalamazoo College and a member of the Kalamazoo city commission. Surviving are his widow and a daughter.

MRS. ETHEL MERRILL BEALE, widow of the Rev. Arthur S. Beale, died January 31 in Manchester, Conn. Her husband, who died in 1938, served Congregational Christian churches in Laconia, N. H., Stoneham and Lowell, Mass., Milwaukee, Wis., and Waterville, Me. Mrs. Beale is survived by one son, the Rev. Merrill Beale, Minneapolis, Minn., three daughters and eleven grandchildren.

THE REV. HENRY ALBERT COOLIDGE, minister emeritus of the South Killingly, Conn., Congregational church, died January 27 in Norwich, Conn., at the age of 92. Mr. Coolidge had been minister of the South Killingly church for twenty years before he retired in 1949.

Word has just been received by *United Church Herald* of the death of MRS. MINNIE CASE ELLIS, 83, widow of the Rev. Emery W. Ellis, on October 5 in Nelson, Neb. Mr. and Mrs. Ellis served as missionaries of the American Board in China for twenty-three years, returning to the United States in 1927. Mr. Ellis, who died in 1946, served Congregational churches in Idaho and Ohio until 1942 when they moved to Fairfield, Neb., to make their home. Mrs. Ellis is survived by one sister and several nieces and nephews.

SOPHIE SHERMAN HOLT, 84, an educational missionary for the CC Woman's Board of Missions in Turkey for many years, died near Pasadena, Calif., on February 22.

Born in Massachusetts, Miss Holt studied at Northwestern Christian College, Excelsior, Minn., and the University of Minnesota in Minneapolis.

After her return to the United States from Turkey she served for a time as field secretary for the Near East Relief in Wisconsin, as minister in the Christian Church in Duluth, Minn., and as assistant minister of the Armenian Church in Detroit. Miss Holt was instrumental in bringing a number of Armenian orphans to this country to live with relatives. She is survived by two sisters and a number of nieces and nephews.

JOHN B. JAMESON, a member of South Congregational Church, Concord, N. H., and a banker and industrialist, died in Concord on March 9 at the age of 86.

Mr. Jameson was an organizer and former treasurer of the United Life and Accident Insurance Company, a director of the Concord National Bank, a director and an organizer of Dominion Stores, Ltd., a Canadian food-store chain, and a trustee of the New Hampshire Savings Bank in Concord.

He is survived by two sons, a daughter and nine grandchildren.

THE REV. WILLIAM B. KLINE, a retired CC minister, died February 24 in Whittier, Calif. His last pastorate was the Sunnymead Community Church in California. He had served Congregational Christian churches in Nebraska, South Dakota and Iowa for forty-eight years and was well-known for his work with youth.

A graduate of Nebraska Wesleyan University in Lincoln, he received an M.A. degree from the University of Nebraska and B.D. and M.A. degrees from Yale University Divinity School. Awarded the Hooker Dwight Fellowship by Yale, he then studied at the University of London. He is survived by a daughter and two sons.

J. G. LUCAS, a member of the Madrid, Iowa, Christian Church, died January 31. He had been moderator of the Des Moines Association in 1957-58 and at the time of his death was a deacon in the Madrid church. He had also served as church-school superintendent and teacher of a large adult class.

A former Republican state senator, Mr. Lucas was editor and publisher of the *Madrid Register-News* for more than fifty years, before retiring two years ago. He was given the Iowa Press Association's "Master Editor-Publisher Award."

CARMON B. NEWELL, director of District Nine, United Steelworkers of America AFL-CIO, Bethlehem, Pa., died March 27. Mr. Newell, a member of Trinity Evangelical and Reformed Church, Freemansburg, Pa., had been a member of the Council for Christian Social Action of the United Church of Christ since its organization in 1957, having been elected to the Commission on Christian Social Action of the Evangelical and Reformed Church the preceding year.

He was a member of the Consistory of Trinity Church and chairman of its committee on Christian social action, president of the board of education of Freemansburg, a member of the Bethlehem committee on alcoholism, member of the Labor Advisory Board of Pennsylvania State University and co-moderator of the national conference of the United Church on "The Churchman as a Citizen." He is survived by his widow, one son and three daughters.

Jane Addams

(Continued from page 9)

The two young women opened Hull House, now clean and comfortable, to the women of the neighborhood who came hesitantly at first, then more and more eagerly. Jane and Ellen taught cleanliness not only by example but they went to their neighbors' homes and helped wash the children. When they found that young children were being tied to table legs or turned into the streets while their mothers were at work in sweatshops, they opened a day nursery. Each step that was taken was in answer to need.

They talked the city into opening bath houses. They organized coal cooperatives and cooperative boarding houses, established a library at Hull House with reading classes, vocational training courses and provided counsel for those needing legal advice. Next they went to work in behalf of factory legislation, pure food and drug laws, and marched in the front ranks in behalf of woman's suffrage. They encouraged others to join in the program of "settlements," as these new centers came to be called. One of the first and best known was the Chicago Commons.

Dr. Graham Taylor was invited by Chicago Theological Seminary to establish the first seminary department devoted to the social interpretation of the Christian gospel. He accepted on the condition that he be permitted to live and work among the underprivileged people as Jane Addams was already doing. That marked the beginning of the famous social settlement known throughout the world as the Chicago Commons.

For nearly half a century Jane Addams lived and worked among the people whose homes were in the Hull House neighborhood. Space permits mention of only three: Thomas G. Masaryk, who became President of Czechoslovakia; Mackenzie King, who became Prime Minister of Canada; and Gerard Swope, who became chairman of the board of General Electric.

It is difficult to add to the tributes already accorded Jane Addams through the years. Her dauntless Christian spirit and her sense of commitment to a task however arduous come through clearly in the following portion of an address to the members of a junior class at Rockford College:

"It is always thus; when society has arrived at a definite stage of progress certain advancements or discoveries will naturally be made; the general thought is turned one way; and consequently if the advancement is not made by one it will be by another. Thus we conclude that progress has not been hindered by these mighty hills, but rather has been assisted by them in giving man strength to scale greater difficulties than their rocky sides robed in the clouds."

CC CHURCH BUILDING LOAN FUND
Howard E. Spragg, *Treasurer*
287 Park Avenue South
New York 10, N. Y.

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES
Church Furniture • Altar
Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 37
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

NEW MONROE FOLD-KING FOLDING TABLE LINE
Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.
BIG NEW 1960 CATALOG FREE
Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE
THE MONROE CO., 37 Church St., Colfax, Iowa

44 meditations for teen-agers

Meeting The Test

by Walter L. Cook
author of
Meditations for Youth

To help young people cope with the problems that face them, Mr. Cook has written forty-four devotions that speak directly to the teen-ager and his situation. Each devotion has a verse of scripture as its theme, and each concludes with a prayer.

Some of the Meditations: *Tell Me Where the Goal Posts Are; When I Get Sore, Look Out; The Power to Stay with It; Just Why You Are Here; Proof That You Are a Strong Person.* **$1.75**

Published by ABINGDON PRESS
Order from
EDEN-HEIDELBERG BOOKSTORES
St. Louis Philadelphia
PILGRIM PRESS
Boston Chicago

Political Realism

(Continued from page 11)

mistake mere sentiment for faith. It may impose its basic assumptions upon the actual in such a way as to misplace its faith in love as something immanent rather than transcendent, and thus promise too glibly results based on "technique" rather than fulfillment of the ultimate within the actual. There is a besetting temptation to think that the absolute is possible within time and space.

Yet once allowance is made for the discrepancy, the worst that can honestly be said of an inadequate faith is that it stands in need of fulfillment. If actual pacifism is soft and misjudges the obstacles to its success, a renewal of faith and a deepening of commitment can temper it and give it a cutting edge. Our actuality, whether it is pacifist or not, stands under the judgment of God, whose supreme revelation we know in the cross of the pacifist Jesus. If some actual pacifists arrogate to themselves the glory of the risen Lord while forgetting the cross, there are others who have chosen to shoulder it in humble discipleship.

The alternative that insists on keeping the cross for display only while embracing responsibilities for evil that are admittedly "soul crushing" is surely more reprehensible. To extend Randolph Bourne's metaphor, it is somewhat like togging the berserk elephant with sacramental garments and uttering penitential prayers while tugging at the reins. Since the elephant is not a Christian, it might be argued, he needs a Christian rider.

The presumption is that there are techniques by which the murderous beast may somehow be directed toward loving ends. More likely, however, the rider will save face when he has arrived where the elephant wanted to go by proclaiming that this was the true destination.

As for the pacifist pedestrian, he may never get anywhere; he may even be trampled on the way; but if he arrives it will be at the right place and with his spiritual integrity intact. Salvation is no more assured to the pacifist than to the "realist," but at his best the pacifist at least knows that grace must be sought with a contrite heart. It cannot be counted on as a compensation for the faithlessness of an *ex post facto* repentance.

A new film about its work for the blind has been produced by the American Bible Society and is being issued on the 125th anniversary of its special services to the sightless. Titled "So Great the Light," it will be shown publicly for the first time at the annual meeting of the American Bible Society on May 12. Thereafter the 16mm. film, running 28 minutes, may be ordered for $4 from the Audio-Visual Department, American Bible Society, 440 Park Ave. South, New York 16, N. Y.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address; minimum, 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

Something NEW at DUNKIRK CONFERENCE GROUNDS. SENIOR CITIZENS ASSEMBLY — June 11-18. Men and women 55 and over will find interesting morning program with varied recreational and fellowship activities completing day. THREE LABORATORY SCHOOL WEEKS for church school workers conducted at the same time as the THREE FAMILY WEEK PROGRAMS: July 23 — Aug. 13. Heated cottages on beautiful campus overlooking Lake Erie provide comfortable accommodations. For detailed program folders write Dunkirk Conference Grounds, Box 109, Dunkirk, New York.

NEEDED: Small Maine Coast city church needs a Director of Religious Education. Special emphasis on teacher training and Junior High level. Salary $4,500.
Write Box M, UNITED CHURCH HERALD, 1720 Chouteau Avenue, St. Louis 3, Missouri.

DIRECTOR OF CHRISTIAN EDUCATION—Congregational Church on the North Shore of Chicago desires ordained director of religious education. All replies will be kept confidential. Address Box L, UNITED CHURCH HERALD, 1720 Chouteau Avenue, St. Louis 3, Mo.

MINISTER OF MUSIC—Competent, young, experienced, married man desires change to full-time church music. Currently head of university organ dept. American M.A., European training. Excellent references. 809 Carleton, St. Paul 4, Minn.

ASSISTANT MINISTER wanted in liberal suburban church near New York. Major emphasis on Christian education but pastoral duties and some preaching included. Write Box N, UNITED CHURCH HERALD, 1720 Chouteau Avenue, St. Louis 3, Missouri.

FOR SALE
Rosendale, N. Y., (7 miles south of Kingston) 12-room house fully furnished, plus 2-room attic, insulated, on lot 110 x 200; 4 porches, 3 lavatories, bath, shower, no central heating. Short walking distance to churches and village. Write E. Goerisch, 244 E. 90 St., New York 28, N. Y.

TOUR BIBLE LANDS — SEE PASSION PLAY Leave New York June 26 via TWA. Escorts: M. R. Murray, Sr. & Jr. Father toured the Holy Land 23 times. Son, pastor, Congregational Church, Wiggins, Colo. Write Pastor Murray, or see Local Travel Service, or TWA, or Hodgson Travel Service in D. C.

Have you sent in your list of Easter-joining members to take advantage of our special church-gift rate of $2.00?
UNITED CHURCH HERALD
1720 Chouteau Av. St. Louis 3, Mo. **297 Park Av. S., New York 10, N. Y.**

Moon Beach Camp, Inc.
of
North Wisconsin Synod
Eagle River, Wis.
Weekly Family Camp Dates
June 26–July 3
July 10–Aug. 14
For Information write:
Moon Beach Camp
R. 1
Eagle River, Wisconsin

WOMEN'S GUILD

(Continued from page 23)

among whom there has been no change in the past three years. "This is why, in spite of added work, we have been able to get along without adding personnel," said Dr. Florence A. Partridge, executive secretary.

Miss Partridge reported to the group on the progress of the Joint Laity Committee, which sees "men's and women's work as one in the United Church of Christ." She pointed out that "formation of the United Church of Christ provides wonderful opportunities to discover new, creative things for lay members to do."

The education committee, under which the guild's six national departments flourish, reported through an ingenious skit that interpreted the nation-wide scope of the work of these six departments. The photo, taken during this committee's report, shows *(left to right):* Mrs. Martin Burger, Jamestown, Mo., spiritual life chairman; Mrs. Reuben J. Schroer, Akron, Ohio, education committee chairman; Madeline F. Bach, secretary of promotion; Ruth M. Auchenbach, secretary of literature; Dorothy A. Nyland, secretary of promotion; Dr. Partridge, executive secretary; Mrs. F. P. Brasseur, associate executive secretary; Mrs. George P. Ellerbrake, New Orleans, La., first vice president.

For its report, the promotion committee considered typical letters received from local guilds, which asked questions such as: How do we reorganize our guild? How organize a new one? Can you tell me what the responsibilities of a chaplain are? Mrs. Rhodes and her committee, Mrs. Ellerbrake, Mrs. C. R. Kluesner, second vice president, Catharine M. Sheidy, third vice president, Mrs. Schroer, Miss Bach and Miss Nyland, answered the questions, emphasizing many of the ways the Women's Guild serves the women of the church. In addition to thirty-seven new guilds organized in 1959, ninety key women are serving in churches without guilds, it was reported.

A ten-minute film preview of the Living Christ series, which all four UCC lay organizations will sponsor next year as their first joint project, was shown. Women also testified to the helpfulness of the joint CC-E and R summer conference for laymen and women at LaForet, Colo. This year's conference is scheduled for August 14-20.

A "Reactor Panel" of synodical presidents "communicated" reactions to the new program, "Institutes for Leaders," which will be described in a future *Herald* article, as will the 1960 summer conferences. Mrs. Schroer, who represented the E and R Church at the World Presbyterian Alliance assembly in Brazil, reported on that.

The presidents' meeting certainly underlined the urgency of communicating the exciting developments shared at Cleveland with local, regional and synodical guilds. Miss Kapitzky, in answer to the regrets of outgoing synodical presidents who will not return to another annual board of directors meeting, said: "Return home, where we can live the Christian life—this is our grave responsibility and chief concern—that we live so that others can tell we are Christians."

Westminster Tours

38 DAYS IN EUROPE

Communicants of Reformed Churches are invited to join limited groups for a Grand European Tour combined with unique Westminster Highlights. Motorcoach through Holland, Germany, Switzerland, France, Monaco, Italy, England, and Scotland. Special receptions at Reformed Church centers at Amsterdam, Strasbourg, Basel, Geneva, Montpellier, and Edinburgh. Descriptive folder gives full details.

SUMMER TOUR: JULY 15
FALL TOUR: SEPTEMBER 9

Information and Reservations:
YOUR TRAVEL AGENT
or
INTERNATIONAL
TRAVEL SERVICE, INC.
Western Hills Hotel PE-2-3345
Fort Worth, Texas

A CONDITIONAL GIFT TO THE

American Board of Commissioners for Foreign Missions | *Board of International Missions of the E. & R. Church*

WILL PROVIDE FOR YOU . . . Freedom from investment cares . . . Substantial tax savings . . . A generous income for life (rates range from 4.2% at age 55 to 7.4% at age 80 or over)

WILL PROVIDE FOR OTHERS . . . It will help to bring the gospel of Christ to people of other lands through churches, schools, hospitals and social service centers.

FOR FURTHER INFORMATION WRITE TO EITHER OF THE NAMES BELOW GIVING YOUR DATE OF BIRTH

The American Board
Carl H. Holdridge, Treas.
14 Beacon St., Boston 8, Mass.

Board of International Missions
Laverne Dauderman, Treas.
1505 Race St., Philadelphia 2, Pa.

Rural Church

(Continued from page 19)

afresh" *(Ephesians* 4:24).

One of the basic themes, if not the basic theme, of the ecumenical movement is the rediscovery of the church as the new people of God—people whose faith has been renewed by the power of the Holy Spirit. As Christians honestly consider the mission and message of the church to the modern world, they must be driven to the conclusion that only a radically transformed church can fulfill that task.

Among the many signs of spiritual renewal in the church is the development of the lay institutes in Europe. New light is shining through the Evangelical Academies in Germany, the Iona Community in Scotland, the lay institutes in Switzerland and "Agape" in Italy. In the United States a multitude of small personal groups are being born within the churches. Within these groups many people are experiencing renewal and demonstrating renewal through changed lives. A promising expression of this vital concern is the new program of "Renewal of the church in town and country" that is just getting under way at Merom Institute in southern Indiana.

For twenty-five years Merom Institute has filled an important role as training center for youth, pastors and adult lay leaders for the town and country churches of the Congregational Christian fellowship in southern Illinois and Indiana. Recently its program committee and board of directors determined to probe more deeply into the problems that persist in the local churches of the area. The need for renewal quickly became apparent. Now—as the United Church emerges—is a suitable time for launching a project of renewal among rural churches.

This "church renewal" program, whose directorship I have accepted, calls for the involvement over a three-year period of a small group of town and country churches in a radical search for clues to spiritual renewal. Residence periods of worship, fellowship and study for pastors and laymen at the institute will be combined with congregational self-studies and small-group practices of prayer, study and action in the parishes. Special projects will be developed locally as vehicles for the expression of a renewed understanding of the meaning and mission of the church and renewed commitment to it.

The Merom project is necessarily experimental. Whether or not the people will be led to give themselves to those efforts and disciplines that might lead to renewal can not be predicted. There is always the danger that we may misconstrue our plans as being God's will. Only as we learn to lose our lives shall we find life in him—only as we decrease and he increases will God be able to use us.

No scheme or gimmick of man can bring renewal. At most, we can be the channels through which God's power flows. It is the fervent hope of those who are seeking renewal that in some small way he may choose to use us to fulfill his purposes.

THESE FACTS ABOUT

DOANE COLLEGE

Crete, Nebraska

will interest high school students, pastors, school principals, and parents

- **founded in 1872 and accredited by North Central since 1913**
- **ranks first in Nebraska in percentage of graduates taking Ph.D.s in Natural and Social Sciences**
- **33% of faculty have earned doctorates**
- **$11,103 endowment for every student**
- **on main line of Burlington and 30 minutes from Lincoln airport**
- **an excellent library of 45,000 volumes**
- **offers special scholarships based upon College Board Scores and demonstrated need**
- **maintains vital church relationships**
- **yearly cost on campus $1400**

Address all inquiries to

Dan Tyson, Director of Admissions, Crete

or

Richard DuMez, 1100 Lima, Denver, Colorado

PUERTO RICO

(Continued from page 22)

fifty patients. An ordinary day in the lives of extraordinary people! Here on the frontier of human need one finds the Christlike compassion of dedicated doctors and their wives, nurses and social workers. The much they do makes the little we do seem even less. (By the way, if you have an extra dollar or two, those good doctors badly need a new hospital laundry.)

The pretty Spanish, Negro, Indian and white girls in their gaily colored dresses, the fine-looking boys strolling the corridors of handsome Inter-American University bespeak the island's pride in its young people and presage a bright intellectual future.

Soon we shall forget the Quasimodish mattresses, the voracious mosquitoes, the crazy mixed-up roosters sounding off at 1 A.M., the sonorous dirge of snoring comrades, the protracted diet of chicken and rice and rice and chicken and the blister-producing action of a ten-hour mountain ride on a school bus. *(Cont. next page)*

We shall long remember the sanguine hospitality of the church, the government, the hospital and educational leaders. We shall never forget the striking vitality of the Evangelical United Church, the enthusiasm and friendliness of its youth, the meaningful fellowship we shared with Christian believers. Nor will it be easy to forget the pathetic squalor and the boundless hope of an island people who, having faith in themselves and God, possess an unquenchable faith in their own future. This is Puerto Rico, 1960!

Mission to Biloxi

(Continued from page 13)

that are meaningful both to those who do not come from church families as well as to the young people of the congregation.

The Department of Voluntary Service of the E and R Board of Christian Education and Publication has been of great help in strengthening this summer program. Through these summer volunteers, a full program is carried on: craft work, field trips, supervised playgrounds, movies, library and story hours, and interest groups.

"Why does the church bother?" asked a mother. "I never knew the church was that much interested in me and my kids!" But the church does care—whether through first-aid courses, cooking or sewing classes, private tutoring in remedial reading, or helping a youth find his way through the maze of legal proceedings in the juvenile court. Whether the quiet persistence of counseling with a disturbed parent, or the jubilant preparations of the group of youngsters for a variety show, it is clear to these people that the church is reaching out in its search for new ways to communicate the gospel to God's children. The welfare work that was carried on for so many years by Louise McDonnell finds its fulfillment in an expanding program geared to the needs of the community.

The congregation is growing in strength. It is a stable and lively force in the midst of a turbulent sea of human beings who face more than their share of crises. Fortunately the people of St. Paul's are recognizing their Christian responsibility by reaching beyond themselves to the lonely, the disinherited, the "outsiders." And through the gifts of many friends, the Back Bay Mission continues to pour out love in tangible terms.

With a growing program, however, come growing needs. A new craft and activity building is projected. It will be made possible in part through a generous grant from Dr. William F. Neun of St. Louis, long a friend of Back Bay Mission, and other E and R special ministries. But the building is still in the dream stage, for funds are not yet sufficient to insure its completion, nor to furnish it with the needed tools and equipment. Help is needed from those who believe in the church's mission at Back Bay.

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & Co.
DEPT. 9 SCRANTON 2, PA.

VACATION CHURCH SCHOOL LEADERS

Have you seen . . .
DAYS OF DISCOVERY:
June-September
FRIENDLY THINGS TO DO:
June-September

The service projects included in these packets are related to the 1960 theme, "The church around the world." They include suggestions for songs, games, stories, dramatizations and worship programs. Each packet is different. Price: 25c per packet.

CHILDREN'S PROGRAM
American Friends Service Committee
20 South 12th Street, Philadelphia 7, Pa.

BOARD OF HOME MISSIONS
ANNUITY FUND FOR
CONGREGATIONAL MINISTERS
CORPORATION
FOR GENERAL COUNCIL
For information write:
Howard E. Spragg, Treasurer
287 Park Ave. S., New York 10, N. Y.

Inquire about the program of *The* **70** for your son or daughter

RIPON COLLEGE
A Distinguished, Coeducational, Liberal Arts College
Member Congregational Christian College Council
Ripon College, Ripon, Wisconsin

Messages From the Hereafter Reveal LIFE AFTER DEATH
Since the dawn of time, man has pondered the "death riddle". Now, Mr. D. C. Buell, Omaha executive, reveals actual descriptions of spiritual life transmitted to him by his son (1918-1939) from the heavenly realm. Offered not to argue the case for immortality, but to share with you a true experience in immortality. Inspiring, enlightening. Recommended by Christian leaders and laymen. 84 pages. Order today.
"Life Beyond the Sunset"
$1.00 ppd. No C.O.D.
CHRISTIAN BOOK LEAGUE 37851 Colorado Ave., Avon, Ohio

Assure

yourself a steady income. A conditional gift provides for you during your life-time and provides for Christian service to others afterwards.

For further information as to annuity rates to beneficiaries, write to:
The Board of Home Missions of the Congregational and Christian Churches
HOWARD E. SPRAGG, *Treasurer*
287 Park Avenue South, New York 10, N. Y.

NAME _____
ADDRESS _____
_____
DATE OF BIRTH _____

Church and Ministerial RECORD

E and R Address Changes

CARSON, JOHN R., (Ch) Fort Slocum, N. Y., to 2nd Infantry Division, Office of Chaplain, Fort Benning, Ga.

CHAMBERLAIN, STEPHEN R., Doat & Goembel Sts., Buffalo, N. Y., pastor of Jerusalem, (new).

FAYE JR., EDWIN N., (Ch) New York, N. Y., to 3003 N. Charles St., Baltimore 18, Md.

KOLMER, ALLEN A., Lenzburg, Ill., to Spring, Tex., pastor of Immanuel.

MARSHALL, THOMAS R., Webster Groves, to 29 Glenhaven Dr., Glendale 22, Mo., (change of residence).

SCHEIRER, FRANCIS S., Quentin, Pa., pastor of the Quentin-Rexmont Charge, (new).

SCHIEMANN, RICHARD, Villa Park, to 119 W. 3rd St., Elmhurst, Ill., (change of residence).

SCHULZ, HAROLD A., Pinckneyville, Ill., to 3206 Sullivan Ave., St. Louis 7, Mo., pastor of Bethel.

Code: Ch—Chaplains in the armed forces.

CC Resignations

ACHESON, EDNA L., director Christian education, Lareda, Calif., to retire.

CARTER, IRL E., student, Anita, Iowa.

CLOSE, MARLIN, Ridgeville Corners, Ohio.

COOKE, JOSEPH, Federated, Lenox, Ohio.

GATCH, LESTER E., Union, Iowa.

KIM, HEE-JIN, Union, Riverside, Calif.

LYNN, FRED S., Fulton, Wis.

MOOREHOUSE, DEAN, Garrison, N. D., July 1.

NEILY, DENTON J., Baptist, associate, Merrimack, N. H., to retire.

PETERS, EASTER L. M., Centre, Gilmanton and United, Gilmanton Iron Works, New Hampshire.

RICHTER, GEORGE M., Elkader, Iowa, to retire.

WAECHTER, JACOB F., Cairo, Ohio.

WAGGONER, GEORGE J., associate, Laconia, N. H., to study.

WICKSTROM, GUNNAR, Coolville, Ohio.

WINN, RALPH H., United, Warwick, R. I.

WRIGHT, JOHN W., First, Merrimack, N. H., to retire.

CC Calls

ALLARD, ALFRED L., Roberts, Wis., to Ellsworth, Minn.

ALLEN, MURRAY, to interim, Bismarck, N. D., (correction).

ASMAN, DONALD, to Hermosa, S. D., June 1.

BARSTOW, ROBBINS W., to interim, First, Danbury, Conn.

BAUTER, DON R., to assistant and director Christian education, Broad Street, Columbus, Ohio.

BELL, CHARLES W., Lowell, Roanoke, Ala., to Bethlehem, Va.

BENTLEY, ROBERT, student, to Edmond and Bethel, Okla.

BERGE, LOWELL E., student, to Creighton-Center Parish, Neb., June 1.

CLYMER, JOSEPH, to West Andover, Ohio.

CORBY, JOHN A., Christian and Missionary Alliance, to Chester, N. J.

EBERT, LAVERNE E., E and R, to North Glenn, new church, Denver, Colo.

EDWARDS, KENNYON, Little Creek to Central, Norfolk, Va.

FRANTZ, PAUL B., to Ruggles, Ohio.

FROST, LUCILLE D., associate secretary, National Women's Fellowship, to adult education work, Congregational Christian Conference of Illinois, Chicago, Ill.

GIBSON, FLOYD D., Fonda, to Gilman, Iowa.

HARRIS, CHARLES, to associate, First Community, Columbus, Ohio.

HAZEN, JAMES H., Dawn, Mo., to Oakland and Wheeler Grove, Iowa, June 1.

HOLT, KILBURN K., Sibley, to Kingsley, Iowa.

HORTON, ROGER P., Glen Olden, Pa., to St. James United Church of Christ, Hamburg, N. Y.

IVERSON, KURT, to Watkins, Ohio.

JAQUES, GEORGE E., to First and Second, Griswold, Conn.

KEMP, GEORGE, to McKeesport, Pa.

KIDD, THOMAS W., to interim associate, Longmeadow, Mass.

LAWRENCE, PHILIP R., to minister to students, Stanford, Calif.

LINTZ, CHARLES D., to Five Points and Mount Sterling, Ohio.

MATTHEWS, WILLIAM, to associate, First Community, Columbus, Ohio.

MC CULLAH, J. E., Salvation Army, to Okarche, Okla.

MEETH, L. RICHARD, Presbyterian, to interim assistant, Union, Montclair, N. J.

MINICH, ROY L., to interim, Longmeadow, Massachusetts.

MOORE, D. W., Bethlehem, to South Boston, Virginia.

MULLET, W. L., to Federated, Lock, Ohio.

MYERS, CHARLES D., secretary, special gifts for American Board, to assistant to the president, Berea College, Ky.

NELSON JR., Samuel D., to Lynnhaven Colony Community, Virginia Beach, Va.

OLANDER, PAUL H. W., First, Dubuque, Iowa, to McCook, Neb.

PENNINGTON, J. P., Elcho and Kempster, Wis., to Douglas, Mich.

RANDALL, WILLIAM N., to Brookfield Slope, Ohio.

REAVES, JAMES E., Methodist, to part-time, First, Capital Heights, Md.

REED, HARVEY W., student minister, to Ridgeville Corners, Ohio.

REYNOLDS, JAMES, student minister, to Ridgeville Corners, Ohio.

ROSS, WALTER R., Spring Valley, Minn., to Elburn, Ill.

SHARKEY, FORREST B., Minot, N. D., to Holy Cross, Hilo, Hawaii.

TRIBBLE JR., H. W., Baptist, to Hunterdale, Franklin, Va.

WALKER, STEPHEN F., Langdon, N. H., to Christian Ministry in the National Parks, California.

WELCH, DALE, to Fort Recovery, Ohio.

WERNECKE, WILMER H., to Union, Woodland Hills, Cleveland, Ohio.

WEVER, C. KENT, student, to Corning, Fairview, Iowa.

WHITSILT, JOSEPH, student, to Goltry, Okla.

WHITWER, CLARENCE E., Hallam, to minister of Christian education, First Plymouth, Lincoln, Neb.

WULFEKUEHLER JR., EDWARD G., associate, Brentwood, St. Louis, Mo., to Ashland, Oregon.

YARIAN, STANLEY O., to Welshfield, Troy, Ohio.

CC Installations, Ordinations, Recognitions and Anniversaries

BARBER, ROBERT I., installation, Wilder, Vt., March 13.

CONCORD, Wichita, Kan., ground breaking, April 10.

ELDRIDGE, RICHARD D., recognition, Freehold, N. Y., March 13.

FIRST, Meriden, Conn., re-dedication, April 10.

HAMPTON, WILLIAM R., recognition, Albany, N. Y., March 27.

LAKEVIEW, Burlington, N. C., dedication, March 20.

LOWRY, FREDERICK S., ordination and installation, Orient, N. Y., February 28.

MINER, Wilkes-Barre, Pa., 100th anniversary.

MOUNT ZION, Shamokin, Pa., 100th anniversary.

MOUNT UNION, Pa., seventy-fifth anniversary.

PHILLIPS, ALBERT S., installation, Benicia, Calif., March 6.

PURITAN, Wilkes-Barre, Pa., seventy-fifth anniversary.

SECOND, Bennington, Vt., dedication of sanctuary, March 27.

SLIGHTER, ALFRED R., installation, St. John's, San Francisco, Calif., February 28.

TURNER, LOUIS C., installation, Chico, Calif., February 14.

UNION MEMORIAL, Pa., seventy-fifth anniversary.

WAY, WILLIAM F., and Peggy Brainard, ordination, Cragin, Chicago, Ill., March 13.

E and R Installations

FROHNE, PAUL P., Bennington-Sheldon Charge, West New York Synod, March 6.

LAKE JR., HARRY B., Grace, Lone Tree, Iowa, March 13.

MIMLITZ, JOHN M., St. Peter's, Dubois, Ind., March 20.

MODSCHIELDER, LORENZ F., Trinity, Jasper,

Ind., March 13.

WITZL, DONALD J., St. Paul's, Newport, Ky., March 13.

ZIEGLER, HERBERT A., Emmanuel, Meadville, Pa., March 20.

E and R Ordination

SCHEIRER, FRANCIS S., St. John's, Pottstown, Pa., March 27.

Newly Vacant E and R Pulpits

Lancaster Synod—St. John's, Harrisburg, Pennsylvania.

Michigan-Indiana Synod—Emmanuel, Royal Oak, Ind.

New York Synod—St. Paul's, Milltown, (assistant minister).

Northeast Ohio Synod—East Market Street, Akron; Grace, Columbiana; St. Peter, Clinton.

South Indiana Synod—Saron, Linton, Ind.

Southwest Ohio—Phillipus, Cincinnati, Ohio, (associate pastor).

West New York—St. Paul's, Rochester, New York.

Changes in E and R Synod Roster

In South Wisconsin Synod, St. Paul's and Zion, Milwaukee, Wis., have been merged. The name of the merged church is Zion. The Rev. Raymond A. Ley is pastor.

Received into E and R Membership

CHAMBERLAIN, STEPHEN R., Buffalo, N. Y., by West New York Synod, February 23, from the CC churches.

E and R Death

HAACK, GUSTAV A., Philadelphia, Pa., March 17, in retirement.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrival from the Field

March 21, in Boston, Mass. Agnes A. Wood of the South Africa Mission for furlough. Miss Wood is associate principal and teacher at Inanda Seminary, near Durban.

CC Departure for the Field

On March 7, from Los Angeles, Calif., the Rev. Charles-James N. Bailey, under appointment to the Micronesia Mission as an associate missionary and a representative of Park Street Church, Boston. He will be located on Majuro, Marshall Islands.

ELMHURST COLLEGE . . . since 1871

4 Year Liberal Arts — Coed

Write — Director of Admissions
Dept. A, Elmhurst, Illinois

NOW... 3 SIZES

Unbreakable . . . noise-free . . . lightweight . . . boilproof communion glasses . . . $1.25 Doz.

FREE sample of each size

Order from your dealer

Sudbury BRASS GOODS CO.

DEPT. A, 70 PEARL ST., BROOKLINE 46, MASS.

DEPT. 58 SCRANTON 2, PA.

CAPE COD'S FINEST OCEAN BEACH AND ALL ITS GRAND VACATION AND CONFERENCE FACILITIES AT THE CRAIGVILLE INN ARE OPERATED ESPECIALLY FOR MEMBERS OF THE UNITED CHURCH OF CHRIST.

THE CRAIGVILLE INN is located halfway between Plymouth (the cradle of Congregationalism) and Provincetown. It is in the heart of Cape Cod's historic, scenic and recreational vacationland. Abundant opportunities for salt- and fresh-water fishing, boating and golfing.

The Craigville Inn

CRAIGVILLE (Cape Cod)
MASSACHUSETTS

Under the direction of the Massachusetts Congregational Christian Conference.

Director—
The Rev. Pierre DuPont Vuilleumier

(The Inn and its affiliated buildings are available for conferences and retreats during the fall and spring.)

THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Park Avenue South, New York 10, N. Y.

CONGREGATIONALISTS

Hear BOTH sides and make up your OWN mind to keep your Church free.

The response to the advertisement in the December 24 number has been so gratifying that we are renewing this offer of material on the merger issue.

League to Uphold Congregational Principles
(A Nation-wide Body of Laymen)
BOX 628, HARTFORD 1, CONN.

ORDER ANY BOOK

. . . you see advertised or reviewed in *United Church Herald* at the publisher's price.

White Bibles, Prayer Books, Religious Books

and Gifts for — Birthdays — Weddings — Graduation

Write for Your Free Copy Today

are listed in our ***Spring List***

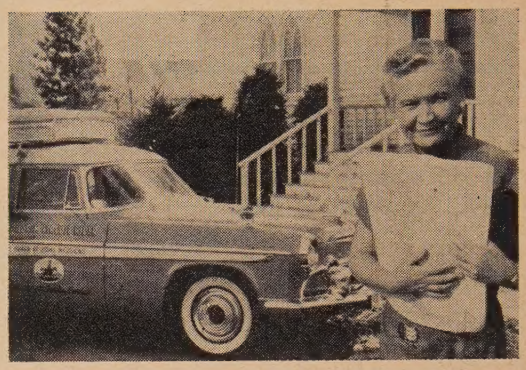
EDEN-HEIDELBERG Bookstores

1724 Chouteau Ave., St. Louis 3, Mo.
GArfield 1-1544

1505 Race St., Philadelphia 2, Pa.
LOcust 3-7210

CHAS HOLBROOK LIBRARY
PACIFIC SCH OF RELIG
1798 SCENIC AVE
BERKELEY 9 CALIF
12-60-E-MAS

PILGRIM CIRCUIT RIDER



By LEILA ANDERSON

Field Worker, Division of Christian Education,
The Board of Home Missions
of the Congregational and Christian Churches

in collaboration with
HARRIET HARMON DEXTER

Foreword by **TRUMAN B. DOUGLASS**

Soon after the turn of the century, a small girl in a print frock and bloomers, pensively shuffling through Illinois dust on her way home from Sunday school, found herself musing on what her teacher had said about circuit riders, their Bibles, and American churches. That she would see her rural home church all but dissolve into dust and herself, forty years later, become a circuit rider to restore such churches was something of which she never dreamed. But that is exactly what happened.

Leila Anderson tells how it all came about — how she became a modern-day pioneer roaming the blacktop roads of rural America in a fabulous station wagon that is a home, school room, and office in one. The background and training — from her childhood and youth in back-country Illinois to her ordination at the Divinity School of the University of Chicago — that launched her career in religious education in small Dakota communities is sharply drawn and filled with adventure and challenge.

Here is a warm, knowing book to take to the heart not only for its attractive human qualities but for its practical wisdom that dramatizes the place of religious education in the average American church. "This book is filled with an infectious enthusiasm. Not one to talk in pious phrases, she has spoken with her life and her work. . . . Here is a book to enjoy, to read with wonder that one small person could accomplish so much."

—MILDRED WIDBER, *Mission Today*

8 pages of illustrations. $4.00

A Book of Sermons

THE POWER OF HIS NAME

These chapters by a famous pastor and religious journalist "have an appeal to the mind. They face life realistically and honestly, penetrating into the problems that make Christian faith difficult for modern man. They help the reader to arrive at theological convictions that are both intelligible and firm." — *Pulpit Book Club Bulletin.* $3.00

By ROBERT E. LUCCOCK

Church of the Redeemer,
New Haven, Connecticut

HARPER & BROTHERS, New York 16

Order from

EDEN-HEIDELBERG BOOKSTORES
St. Louis Philadelphia

PILGRIM PRESS BOOKSTORES
Boston Chicago